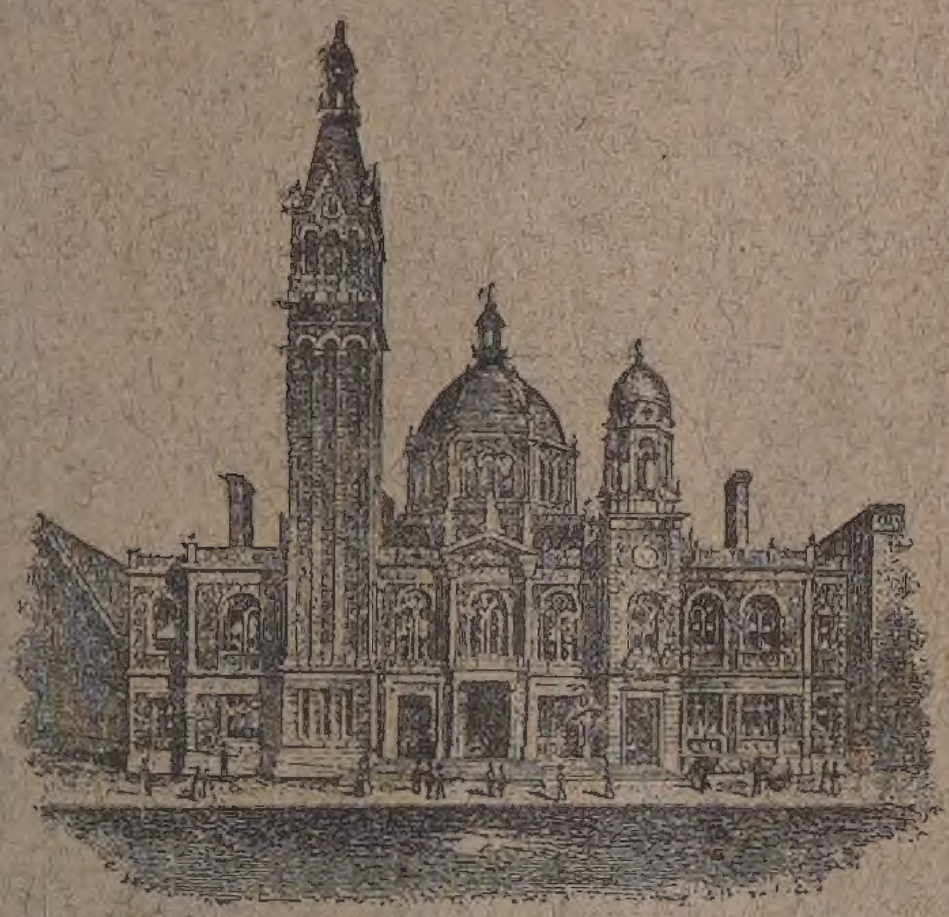
LEVEL ONE

"Seeing Evil, I Yet Have Faith"

A DISCOURSE

By Rabbi JOSEPH KRAUSKOPF, D. D.

.....AT.....



Series XIX. No. 1

Nov. 5th, 1905

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Broad St. above Columbia Ave.

PHILADELPHIA.

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Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

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12. Does Religion Pay?
13. "Made Wise Through Pity."
14. Lincoln—an Inspiration.
16. I—Israel—a Nation, Race or People?
17. II—Israel—a Nation, Race or People?
19. Religious Training in the Home.
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22. II.—The Jew Militant.
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1. The Demands of the Age on the Church.
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12. II.—No Morality Without Spirituality.
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15. What Shall Our Children Believe?
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18. II.—Altruism.
19. III.—Pessimism.
20. IV.—Optimism.
21. V.—Realism.
23. VI.—Idealism.
24. VII.—Dowieism.
25. VIII.—Mysticism.
26. IX.—Trade-Unionism.

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5. II—Quoth the Reason "Evermore."

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6. Introductory:—The Cause of Sin.
7. I. Selfishness.
8. II—Avarice.
9. III.—Envy.
10. IV.—Anger.
11. V.—Pride.
12. VI.—Infidelity.
13. VII.—Excess.

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14. Introductory—Perverted Morals.
15. Introductory II.—The Meaning of Virtue
16. I.—Life-Wisdom.
17. II.—Self-Control.
18. —Self-Control.—*Continued.*
19. III.—Courage.
21. IV.—Justice.
23. Our Debt and Duty to Dr. Wise.
24. The Two Redeemers.

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15. III.—Youth—The Age of Love and Matrimony.
16. —The Age of Love and Matrimony.—*Continued.*
17. —The Age of Love und Matrimony—*Concluded.*
18. IV.—Manhood—The Age of Labor.
19. —The Age of Labor.—*Continued.*
20. V.—Maturity—The Age of Harvest.
21. VI.—Decline—The Age of Beneficence.
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I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt.

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review." London.

Dr. Krauskopf puts his own case strongly; he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind

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The fairness and liberality of your treatment of the whole subject, as well as the beautiful garb you have given the thoughts, ought to commend the work to every thinking man and woman, whether Jew or Gentile.

From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document.

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

Dr. Krauskopf is always entertaining, here he is bold as well. . . .

His manner is respectful though strong, he is suave though uncompromising.

Dr. Krauskopf pleases the historian as well as the theologian. He analyzes the story of the Gospels scene by scene, and fearlessly exposes their incredibility, the lack of historic evidence for them. He is particularly good about the trial of Jesus.

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"Seeing Evil, I Yet Have Faith."

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 5th, 1905.

Text: "Let your heart take courage, all ye that hope in the Lord."
Psalm xxxi, 25.

Scriptural Lesson: Proverbs ii.

The recent past has shaken hard the faith of men. Many who never doubted before have begun to question; and they who never had much faith in the honor and honesty of men have gloated over the revelations that have been made of dishonesties and corruptions in exalted stations. The anarchistic have not at all been slow in speaking of drastic measures with which to rid the world of capital, which they regard as the root of our social inequalities, of our political and commercial corruptions, of the frightful excesses and debaucheries and scandals among the rich, of the sufferings and ill-boding discontents among the poor. Petty thieves, sentenced to imprisonment, have at the bar of justice cried out against the injustice that suffers monster robberies of monies of life-insurance companies, of monies of state and city treasuries, to go unpunished. The dissolute and fallen of the tenderloin districts have complained bitterly of the severity of public opinion against them, when it has scarcely a word of disapproval of the immoralities that fester on the very surface of fashionable high life. Social reformers have begun to ask themselves whether it would not prove productive of greater good to transfer the settlement work of the slums to the broad avenues of the plutocrats, and to institute strong reform movements among the long-neglected rich. Churches have had suggested to them the feasibility of recalling their missionaries from heathen lands for the purpose of civilizing sinners at home.

Faith in man shaken by corruption.

There is, of course, much exaggeration and pessimism in this arraignment of modern society, and yet who of us will

Much exaggeration yet much truth.

deny that there is considerable ground for dissatisfaction with the moral status of men and women of the present day.

Who that has followed the investigations that have recently been made in the management of life-insurance companies, who that has read of the violent hands that have been laid upon monies earned, for the most part, in the sweat of the brow, and entrusted into safe-keeping by husbands and fathers for the protection of widows and orphans, could have restrained an intense bitterness of feeling against men looked upon for years as ornaments of society, and rewarded with public trust and confidence and honor, at the very time they were carrying on their unscrupulous thieveries?

Corruption in management of trust funds.

Who that has read of the shameless corruptions in the municipal governments of our larger cities—notoriously in ours—of political jobberies, of fraudulent contracts which make nothing of thieveries that run into the millions of dollars, of the giving away of most valuable public franchises in return for most profitable private graft, of the masking of treason for patriotism, of the stuffing of ballot-boxes, of the keeping honest voters from the polls by threats and violence, and substituting criminal hirelings in their place, of the robbing free American citizens, in "a country of the people, for the people, and by the people," of the right to select and elect, by majority voice, the officer of their own choosing,—what loyal American citizen could have read of these things, and not have sickened at heart, and not have lost hope, at times, of ever seeing his country freed from the tyranny of the internal foe, the most pernicious of all foes, and not have lost hope of ever seeing proud Old Glory swing to the breeze cleansed and purified from the taint and stain of grafters and traitors?

Corruption in politics.

And who that sees and hears and reads of the goings on in society: the scoffing of things sacred, the mocking of virtues, the shocking laxities of conscience, the want of moral principle, the infidelities in the most sacred of domestic relationships, the frightful increase of divorces (in the state of Ohio, for instance, there was last

Corruption in society.

year one divorce for every nine marriages, and divorce in that state is not even as easily obtained as in some of our other states) who that observes the unchaining of the beast in man, the riotousness of luxuries and extravagances, the aping of the vices of the old by youth still in its teens, the decay of parental authority, the tolerance and courting of people who wear fine clothes, and maintain fine establishments, and entertain lavishly, no matter whether their wealth was acquired by cunning craft, by unscrupulous manipulations, by taking flagrant advantage of the ignorance and helplessness of fellow-men—who that has observed this trampling under foot of all barriers which enclose brutal greed and lust of power and pleasure, has not lost heart at times; has not at times permitted discouragement to turn into hopelessness, into disbelief that human society would ever be governed by the law of honor and honesty, would ever be guided by the rule of right and justice, would ever be subject to the law of God.

Yet politics on eve of regeneration.

And yet, while admitting that there is considerable ground for dissatisfaction with existing conditions, there is no reason for disheartenment. With the poet I say: "Seeing evil, I yet have faith." I have little patience with those who go the length of claiming that self-government is a failure, that, after more than a century of trial, it has been found wanting. Notwithstanding all the evils that abound, our republican form of government has not failed, it can not fail, and with the help of God it shall never fail. I believe that we are nearer emancipation from the powers of evil than we have ever been before. The throes and agitations in which we find ourselves at the present day are unmistakable signs of travail and near deliverance. Our loud denouncement of corruption, our wide-spread and open revolt against it is the surest proof that we are reaching a final stage, that the reign of roguery is over, that its overthrow is at hand.

Somewhere, Herbert Spencer tells us, that when an evil is very great it attracts little or no attention; that when, from one cause or another, it is mitigated, recognition of it brings efforts to decrease it; and that when it has much diminished, there comes a demand that strong measures shall be taken for

its final extinction. We have the clearest illustration of that teaching in the present-day happenings in Russia. When Russian oppression was at its highest, it attracted little or no attention. With the lessening of its severity commenced the era of popular revolt. With the granting of a limited *Douma* came the insistence upon universal suffrage, free speech, free conscience, free constitution.

Never so loud a cry for reform.

No less does this teaching of Spencer prove true in our own affairs. Read your history aright, and you will readily discover that our moral delinquencies are nothing near as low as they have been in times past, and yet seldom before has there been heard so loud and so universal a cry for reform as at the present time. Our newspapers and magazines are full of it. Our pulpits and platforms resound with it. It is the all-absorbing theme of our pupils at school, of our women in kitchen or parlor, of our men in shop or office, in factory or foundry. What mean these exposures of the rascally management of Life-Insurance Companies, what mean the investigations of political corruptions now going on in twenty-six of our States, what mean they, if not that the reform spirit is abroad, that the people want to see honor and honesty in public and private life, and that they will have what they want?

A healthy reaction.

It is for this reason that the exposures of rascality in high places and low, which confront our eye in almost every morning's paper, neither alarm nor discourage me. I see in them a most pleasing sign of a healthy reaction—the commencement of a radical cure. In a cutaneous disease, physicians tell us, the more we see of it on the surface the better. Only when it is sunk deep within is it most dangerous to life and health. Even so is it with our social and political sores which, long hidden from view, have been festering within. But they have been forced to the surface. They have come to a head. They are being pricked open. The deadly poison is oozing forth; relief and cure are in sight.

I never saw so rich a promise of brighter days coming as I did on the evening when Governor Folk of Missouri addressed

the thousands of peoples that had gathered in our Academy of Music in the interest of pure government. The throngs of peoples, among them hundreds upon hundreds of the most representative of our city, the mighty waves of enthusiasm that swept that spacious hall, the thunderous outbursts of applause that greeted every denunciation of political wickedness and every appeal for patriotism, the magnificent ovations which the people tendered to that valiant Missourian Hercules, who, single-handed, and armed with but the club of righteousness, felled to the ground one of the mightiest and most powerfully organized gangs of boodlers and grafters that ever cursed a nation, all these spoke eloquently that our Nation is sound at the core, that our people are loyal to our country's sacred cause, that whatever sores there are are comparatively few in number, are on the surface, and that they need but the sharp lancet for the imposthume of social and political corruption to be drained off. That meeting was a vision of a mighty awakening of the people, a prophecy of a great national rebirth. That meeting showed that forces and ideals have been set free that shall never again be imprisoned, that shall impel the Nation onward and forward on the road which our pilgrim-fathers have laboriously hewn out, and toward the goal which God and nature have destined for us.

Nation sound at the core.

I believe that before very long we shall see a rebirth of virile, active, regenerative religion. I believe that before very long the Nation will appreciate as it has never before the warning it received in Washington's Farewell Address, in which he showed that of all things tributary to political prosperity and to public and private happiness religion is of foremost importance, that where religion is not fostered as the closest ally of the Nation there patriotism becomes an empty sound, and honest citizenship an impossibility, that where there is no awe of God there is no awe of law, no regard for the sacredness of the oath, no safeguard to justice and right.

Prophecy of rebirth of regenerative religion.

It is remarkable how quiet one-time blatant and ribald unbelief has become of late. There has been no successor to

Infidelity harvests fruit of its sowing.

Ingersoll. Infidelity recognizes in present-day corruptions the harvest of its teaching. Publicly and privately, in season and out of season, it taught that there is no God, no divine judgment here, no divine destiny hereafter. And its votaries, believing that this life is all there is, naturally concluded that they are wisest who crowd most of pleasure and profit into the short span of existence, no matter by what means obtained.

Loud cry for more religion.

To-day, the corruptions rampant in our domestic and social and political life, as well as the manifold evidences that the hand of God is fast overtaking notorious evil-doers, from the Czar of Russia down to the petty Czars in our own midst, force even one-time infidels to join in the ever louder-growing and in the ever further-reaching cry for More Religion. From the judge's bench, from the witness stand, from the jury box, from the polling-station comes the cry "Let us have more religion! Crime is increasing. Trust not to law to eradicate evil; law, at best, is punitive, religion alone is preventive." Out of the newspaper offices comes the cry: "Let us have more religion for the reports of crimes and corruptions crowd our columns beyond their capacity, and the editor's sanctum is too feeble to take the place of the Sanctuary!" From store and office, from factory and mill, from school-room and home comes the cry: "Teach the people religion, if you would safe-guard law and order, justice and righteousness, honor and honesty, fidelity and purity!" And that cry is being heard and is being answered. Only the wilfully blind can fail to see that there is more religion to-day than there was a decade ago, and, believe me, there will be more a decade hence.

Yet louder cry for more heart.

And more attention will be given to the heart than it has received in recent years. We may sweep out one gang after another, and yet make room for but other gangs, so long as we do not remove the cause that makes thieves, so long as we do not so develop the moral fibre, the conscience of people, that will make them instinctively shrink from violating the eighth commandment "Thou shalt not steal," and the seventh commandment "Thou shalt not commit adultery," and the ninth commandment

"Thou shalt not bear false witness," and the tenth commandment "Thou shalt not covet thy neighbor's wife, nor anything that is thy neighbors."

When head crammed and heart starved,

Our concern in the education of our children has been largely, often exclusively, the training of the head—and for accomplishments, the training also of the hands and feet. Little cognizance was taken that children have also a heart, and that on its training depends more of the true success and true happiness of life than on all other things combined. We have crammed the head and dwarfed the heart. We have aimed at cleverness rather than goodness. We have made an idol of the success of cunning and craft, and have looked askance at virtue, because of its refusal to countenance certain crooked ways that go with certain kinds of success. Parents have repeatedly told us that, with all the work their children have to do in public and private schools, and in the higher seats of learning, they have no time for religious instruction nor for attendance upon divine services.

Corruption a natural consequence.

The consequence is we have no end of highly educated and exceedingly polished sharpers and tricksters and scoundrels and deceivers. And then we wonder why there is so much rottenness in society and so much corruption in politics, in the trades and in the professions. We are but reaping the fruitage of our relegating moral instruction to secondary importance, of placing the care of the heart far below that of the head. The overvaluation of mere mental culture cannot but have for its concomitant the under-valuation of morals. When intellectualization is pushed to the exclusion of moralization, sterilization of virtue is the only possible result.

Religious heart leads to moral life.

In Kaulbach's celebrated picture of the reformation, the central figure is Luther, holding in his outstretched hand a Bible. Grouped around him are seen scientists and statesmen, discoverers and inventors, judges, philosophers, artisans, mechanics, all looking up to the Bible as the source and inspiration of their work. That painting is a creation as magnificent in conception as in execution. It tells as neither pen nor word can tell that religion

and morals are the source of reformation, the root of peace and progress, the safeguards of right and justice, of honor and honesty, of public virtue and private purity.

I believe that it will not be long before people will bring down from their garrets their dust-covered Bibles, cleanse it, and assign to it the place of honor on the centre table. It will not be long before parents, warned and alarmed, will rearrange their children's curriculum of studies, and give yet greater care to the heart than to the head. With all the evils of the present day, the outlook is bright. The poet is right: "Seeing evil, I yet have faith."

"Seeing evil, I yet have faith."

SERIES XIV. 1900—1901.

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24. Israel-Weak, And Yet Strong-(Joel iv, 10)
26. Cyrano de Bergerac—The Story of the Jew
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6. Whoso tilleth his land shall have bread.
8. The Mote and the Beam.
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12. The People without a Country.
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Uses & Abuses of the Stage, (Series 8, No. 6)
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13. The Place of Music in the Service.
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27. The National Council of Jewish Women.
29. The Three Theological Dogmas of Judaism—Rev. Dr. I. M. Wise.

SERIES VIII. 1894—1895.

2. My Creed.
4. How Not to Help the Poor.
6. The Stage as a Pulpit.
8. The Pulpit as a Stage.
10. Religion in the Public Schools.
12. "Hope Deferred Maketh the Heart Sick"
14. "Physician, Heal Thyself."
16. Post Mortem Praise.
18. The Better For Our Enemies.
20. The Worse For Our Friends.
22. Nearer my God to Thee.
24. Vicious Virtues.
26. Israel's Faith is Israel's Fate' Martyrs' Day
28. The Israelite as a Husbandman.
30. Peace on Earth, and Good-Will toward Man
31. Arms Against a Sea of Troubles.

SERIES VII. 1893—1894.

1. Religions Die—Religion Lives.
3. Orphan Homes—or Orphans in Homes.
5. The Last Rose of Summer.
7. Social and Religious Barriers.
9. Comfort ye, Comfort ye, my people.
11. Debt to Ancestry—Duty to Posterity.
13. Only a Jew.
15. A Mother's Love.
17. A Father's Love.
19. A Wife's Love.
21. A Husband's Love.
23. A Sister's and a Brother's Love.
25. A Child's Love.
27. Martyr's Day:—Through Bars to Stars.
29. Eye for Eye or Turning the Other Cheek.
31. Summer Religion.

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Renan.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
9. Did Isaiah prophesy Jesus?
10. Did the other prophets prophesy Jesus?
11. Model Dwellings for the Poor.
12. Under the Lash.
13. The Lost Chord.
14. Sabbath for Man—Not Man for Sabbath.
15. Give While You Live.
16. The Bubble of Glory.
17. Compulsory School-Attendance.
18. Too Late.
19. A Plea for Home Rule in Ireland.
20. Too Soon.
21. Ahlwardt and Bismark.
22. To-day.
23. A Layman's Sermon to Preachers.
24. The Red, White and Blue.
25. Blessed are the Peacemakers.
28. Ethics and Aesthetics.

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SERIES V. 1891—1892.

1. Theologies many—Religion one.
2. Who wrote the Pentateuch?
3. Shylock—the unhistoric Jew.
4. Nathan, the Wise—the historic Jew.
5. Darkness before the Dawn.
6. On the Threshold.
7. Illusion—(Dreams, Visions, etc.)
8. Delusion. (Hypnotism, Faith-Cure, etc.)
9. Hallucination. (Ghosts, Spiritualism, etc.)
10. Jesus in the Synagogue.
11. To-Day better than Yesterday.
12. Wanted—A Rational Religious School.
13. Civilization's Debt to Woman.
14. Civilization's Duty to Woman.
15. "There's a Divinity that shapes our ends"
16. Justice—Not Charity.
17. A Personal Interest Society.

Glint-Lights on the Ten Commandments.

18. I. Ancient and Modern Idolatry
19. II. The Law of Retribution.
20. III. Reverence to whom Reverence belongs
21. IV. Through Labor to Rest
22. V. Children's Rights and Parents' Wrongs
23. VI. Slay the Sin, but not the Sinner.
24. VII. The Sanctity of the Home.
25. VIII. The Noblest Title: "An Honest Man."
26. IX. The Highest Fame: A "Good Name."
27. X. A Plea for Noble Ambition.
28. The Old in the New and The New in the Old

SERIES IV. 1890—1891.

1. Westward—Not Eastward.
2. The Force in Nature—God.
3. Gain from Pain
4. Pain from Gain.
5. The Law of Environment.
6. American Apathy.
7. Russia and her Jews.
8. Among the Immortals.
9. After Death—What?
10. Before Death—What?

Jewish Converts, Perverts and Dissenters:

11. I. True and False Converts.
12. II. Jesus—a Jew, and not a Christian.
13. III. Paul—The Jew and the Gentile.
14. IV. Forced Converts.
15. V. Allured Perverts.
16. VI. Spinoza—Not a Convert nor a Pervert.
17. VII. Brilliant Women—Ignoble Perverts.
18. VIII. Börne and Heine—Perverts through Christian Intolerance.
19. IX. Isaac Disraeli—A Pervert through Jewish Intolerance.
20. X. Benj. Disraeli—A Convert, yet a Jew.
21. XI. The Blank Leaf between the Old and the New Testament.
22. Love as a Corrector.
23. Eyes they have, and see not.
24. Ears they have, and hear not.
25. Tongues they have, and speak not.
26. The Morning Dawns.

SERIES III. 1889—1890.

1. "Eppur si Muove" (And yet she moves).
2. Jew Against Jew.
3. Possibilities of Youth.
4. Possibilities of Age.
5. Art as an Educator.
6. A Child's Prayer.
7. Nurseries of Crime.
8. The Jew as a Patriot.
9. Are We Better than the Heathen?
10. Business Integrity.
11. How Molehills into Mountains Grow.
12. How Mountains into Molehills Dwindle.
13. What Love Joins—No Court Sunders.
14. Religion in the Laboratory.
15. Myths in the Old Testament.
16. Myths in the New Testament
17. Living for Others.
18. Heredity.
19. Is this a Christian Nation?
20. Purim and Lent
21. The Tyranny of Fashion.
22. Religious Unbelievers and Irreligious Believers.
23. War Against War.
24. Martyr's Day.
25. Native against Foreigner.
26. Ancient and Modern Saints.
27. Shifting but not Drifting.

SERIES II. 1888—1889.

1. Whence, Whither and Why?
2. The Voice of the People.
3. Uncharitable Charity.
4. Wife and Mother.
5. Husband and Father.
6. Origin and Descent.
7. The People of the Book.
8. Future Reward and Punishment.
9. The Ideal Commonwealth.
10. The Puritanic Sabbath.

EPOCHS IN JUDAISM:

11. I. The Mosaic Age.
12. II. The Prophetic Age.
13. III. The Messianic Age.
14. IV. The Rabbinical Age.

EPOCHS IN JUDAISM CONTINUED:

15. V. The Kabbalistic Age.
16. VI. The Mendelssohnian Age.
17. VII. The Present Age.
18. Ashes to Ashes or Earth to Earth.
19. Sanitary Science.
20. Does Prohibition Prohibit?
21. Intermarriage.
22. Convert your own—Let Jews alone.
23. The 25th Anniversary of the Cornerstone-Laying of Temple Keneseth Israel.
24. Abused Benefactors.
25. A Benefactor Honored. (Rev. Dr. I. M. Wise)
26. The Real Saving Trinity.
27. The Removal of the Leaven.
28. Deed through Creed.

SERIES I. 1887—1888.

1. The Need of the Hour.
2. The Theology of the Future.
3. The Feast and the Fast.
4. Mind and Belief.
5. The Conquest of Evil.
6. Be Right To-day Though Wrong Yesterday
7. The Three Foes of Judaism: Orthodoxy
8. Conservatism
9. Reform
10. Judaism and Unitarianism.
11. The Feast of Esther.
12. Judaism and the Ethical Culture Society.
13. The Chosen People.
14. The Hebrew and the Atheist.
15. An Error of Eighteen Hundred Years Corrected.
16. Passover and Easter.
17. Who is Responsible: The State.
18. The Church.
19. The American and his Holidays.
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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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The Election—And After.

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BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 12th, 1905.

Text: "When the vile are exalted, the wicked walk on every side." Psalm xii, 9.
Scriptural Lesson: Exodus xxxii.

Down the mountain-side they came, Moses and Joshua. Many weary days had the master spent on the heights, hewing out tablets of stone, and chiselling into them his immortal Ten Words. A tumultuous noise, rising from the distant valley beneath, broke on their ears. "It is a shout of war!" cried out in alarm the young attendant of the emancipator of Israel. "Nay," answered the master, "it is neither a cry of victory nor a cry of defeat, it is but the noise of empty shouting that I hear." And it was not long before sights and sounds such as Moses had never hoped to see and hear, verified what he had said. Maddened with the delirium of bachanalian excitement, the people danced around a golden calf, acclaiming it as the god that had delivered Israel from Egyptian bondage.

Loud shout in camp.

I have been reminded of this Biblical episode by the delirious shouting that has resounded ever since Tuesday night last, and the words of Moses recurred to me when I asked myself whether it was the sound of victory or of defeat. It was simply a sound of shouting that I heard, only this and nothing more. That sound had a familiar ring. I had heard it a number of times before, and, a number of times, had seen people wild with the intoxication of joy, dancing around this or that self-made god, acclaiming it their deliverer, and hailing the advent of a new order of things, of new liberties, new privileges, new prosperities,—only to hear in a short time the shout subsiding, only to see

A familiar sound.

after a while things sliding back into the smooth grooves of old, only to see corruption rising anew, and throwing itself upon its prey with all the greater hunger because of the fast it had been obliged to endure.

Heard it often before.

I recall the shout that accompanied the overthrow of Boss Tweed of New York, a generation ago. The exploits of that leader had become as infamous as those of the most notorious brigand of whom criminal records had ever spoken. Millions had been stolen from the city treasury. Offices had been sold to the highest bidder, or given as reward for blackest crime. Every species of infamy: perjury, blackmail, extortion, prostitution, suborning of judges and juries and witnesses, training of regiments of repeaters and of padders of assessors' lists and of stuffers of ballot boxes had been resorted to by an army of thieves to intrench themselves deeper and deeper in the very vitals of the municipality of New York. What a shout went up when Boss Tweed landed at last in Ludlow Jail! How that shout echoed and reached across our continent, from ocean to ocean even across the seas! But, how long before the gang was at it again in New York, was carrying on the same old business, in the same old ways, at the same old stands, under leaders yet more corrupt though craftier and more cunning than those that had gone before!

It soon dies out.

And I have distinct remembrance of diverse times when men entered upon office with great hurrahs as reformers, after storming the citadels of corruptions, and after driving the rascals into flight,—only, in the end, to become yet more corrupt than those had been whom they had replaced.

Corruption not due to wickedness inherent in politics

To what shall we attribute such moral deterioration in office? To a natural inherence of corruption in the office held, or to an innate depravity in man, that makes power beget lust for yet greater and more enduring power, and opportunity for gain incite an unquenchable thirst for vast wealth, even if unlawfully acquired? Certainly not, for we have had no end of men who went out of what might have proven lucrative offices as uncorrupted as they entered, who preferred the treasure of a

good name and of an uncorrupted conscience to ill-gotten riches. Need I refer to a more illustrious example than that of our greatly honored and greatly beloved President, Mr. Theodore Roosevelt, who entered upon public life at a time of great political corruption, and who, advancing by dint of uncompromising honesty and unyielding courage, from office to office, one affording greater opportunity than the other for building up a large private fortune at public expense, or for securing an enormous personal following by making the widest possible use of the spoil-system, raised himself to the position of the most respected of all the heads of all the nations of the earth? Hence, with such an illustration as this, and which can be multiplied a thousand times, it were worse than stupidity to charge all corruption in office to inherency of corruption in the office held or to depravity innate in man.

Due to citizens' indifference.

We would come much nearer the truth, if we would lay the responsibility for political corruption at our own doors. We, the people, are far more to blame for corruption in politics than are the politicians whom we blame. It is our indifference, our apathy, our want of patriotism that makes of patriots politicians, and of politicians thieves. Every now and then, we waken out of our lethargic sleep, look around, are overcome by a spasm for reform, raise bitter outcries against corruption, and make loud demands for pure government. And when our cry is heard and our wish is granted, we are infinitely satisfied with ourselves. We regard our work done. We sink back into our civic easy chair, close our eyes once more, and resume our deep sleep of many years. Our attitude toward corruption is not unlike that of a man, who, wakened from his sleep by the noise of rats, shouts at them or shies things at them, and, quiet being restored, resumes his sleep,—and so also do the rats resume their work of plunder. Were we, the people, more awake to our duty, the conscience of those whom we choose to manage our affairs would likewise be more awake. We have the kind of government we deserve. It were a surprise if it were better; it is a miracle that it is not worse.

If of corruption we complain, we but accuse ourselves as corrupters or accomplices. It is we who either put bad men

into office or suffer bad men to continue in office. The reforms following our reform-spasms show clearly enough the kind of government we could have, if our sense of patriotic duty were constant and not fitful. The Declaration of Independence says: "All just powers of government are derived from the consent of the governed," by our apathy we make that clause to read "all *unjust* powers of government are derived from the consent of the governed." We, the people, are sovereign in this land. There is no official of the public, from the President down, who must not bow to the people's will, and who does not bow willingly and cheerfully, if the people will to will. But if we, the people, will to sleep or to look on listlessly, let us not howl that corruption is wide awake and nefariously active. With our knowledge, frauds and thieveries have been going on in our municipal government for years; not having used our knowledge in such a manner as to have prevented or stopped it, not having risen in public revolt against the thieves and blackmailers and perjurers, against the men who placed even gambling-houses, speak-easies, brothels, white-slave dens, under tribute of spoliation, there can be but one logical inference, namely that these robberies were committed not only with our knowledge but also with our consent.

Due to citizens' connivance.

But, it would be wrong to accuse all our citizens with having slept all these years, with having been complacently contented while the city was damnably corrupt. Quite a number even helped in the corrupting. Quite a number were awake, wide awake, perniciously awake, very busy all this time converting into rogues and rascals men who might have made good officials. There are citizens who are afflicted with the get-rich-quick fever, a disease most fatal to patriotism, a disease that often seeks and finds speediest appeasement of its burning thirst for money in corrupting public officials. Valuable privileges are wanted by great corporations, profitable franchises and contracts are sought, reduction of taxes is desired, non-compliance with law is to be covered up, and ways are found that, like Bret Harte's heathen Chinee's, are dark and peculiar, ways that soothe the qualms of conscience through the anodyne of the purse.

There are yet other ways besides listless indifference or active bribery by which citizens themselves help to bring about the corruption of which they afterwards complain. There is the guilt of shirking civic duties, with which so many of us are charged, the guilt, for instance, of refusing to serve on a jury, on the ground that it interferes with our profits and pleasures, and position and influence and bribery are used as means of escaping the highest privilege that justice has wrested from the hand of tyranny and autocracy. In this manner, there is gradually created a class of professional jury-men, men who make of jury-serving a business, and of their verdicts, alas often a merchandize. And when justice is outraged, when honest men are made to suffer and the wicked to go free, we cry treason, and blame others, when we should but blame ourselves.

Due to citizens shirking civic duty.

There is the refusal by so many of us of holding municipal office, more especially an office of the less illustrious kind, though none the less important for civic righteousness, an office, for instance, like that of councilman. We give all kinds of reasons for refusing. It takes us from our business, we say. It interferes with our private interests. It throws us into contact with all sorts and conditions of men. It contaminates our morals and our manners. The result is plain enough. Our refusing to serve because of business reasons induces others to make of office-holding a business, and to make all they can while in office, as we try to make all we can by keeping out of it. We believe ourselves quite respectable by keeping out of office, and thus tempt into office, but too often, the unwashed, the unmannered and unmoral. We complain of bad men in office, and forget that but for them, some of our offices might not be filled at all.

Due to citizens' debasement of politics.

It is true, in far too many quarters, politics has gotten to mean, a gamble, a steal, a deal, a stepping-stone to power or wealth, an opportunity of living at ease at public expense. But who has given politics that meaning? We, the so-called respectable citizens, we, who have refused to enter into it, and to bring

Good men more to be punished for want of patriotism than bad men for corruption.

into it that honor and honesty, that sense of righteousness and economy which we introduce into our business, and into our homes. The seven wise men of Greece, upon being asked: where government would likely endure the longest, answered, "there, where bad men are prohibited from ruling, and good men punished for not ruling." What would their prediction have been of the future of that nation, state or city, where bad men rule because good men refuse to serve their fellow-citizens? The psalmist of old declares: "When the vile are exalted, the wicked walk on every side" (XII, 9), what would he have thought of our, first, lifting vileness out of the gutter and placing it into exalted stations, and, then, complaining that wickedness flourishes on every side?

Few are the evils in our politics for which we are not responsible; few are the evils which we could not remedy.

As the citizens so the city.

As are the citizens so is their government. What we need is less complaining of others and more of truth-telling to ourselves. Let us not lay the flattering unction to our souls that we have killed municipal corruption at the polls last Tuesday. The politician who is in for boodle is too tough a fellow to be knocked out in one round. His recuperating powers are marvellous; his skill of ingratiating himself anew is irresistible. He is a past-master in hypocrisy. Failing in corruption, he often assumes the guise of reformer. Discovered in villany, he often dons the cloak of religion. Exposed as a traitor, he soon struts about as a patriot.

It is of that sort of patriotism that Samuel Johnson spoke when he named it "the last refuge of a scoundrel." It is that

The patriotism that is scoundrelism.

sort of patriotism Herbert Spencer must have had in mind when, in his last book published, he wrote: "Were any one to call me dishonest or untruthful he would touch me to the quick. Were he to say that I am unpatriotic, he would leave me unmoved."* And it was that sort of patriotism Governor Folk of Missouri spoke of, on the evening on which he addressed that vast concourse of people in our Academy of Music that came to listen to his plea for honest citizenship, when he told of a certain man,

* FACTS AND COMMENTS, *Patriotism.*

who, upon hearing a large number of men at an anniversary dinner joining in the national hymn "My Country 'tis of thee," said, amid tears trickling down his cheeks, "Oh, I could die for my country!" Three weeks later that man was cringing at the feet of justice, confessing that he had bribed an entire municipal assembly to pass a railroad franchise bill. He had declared himself eager to die for his country, but he had not the heart to live honorably for it.

Greater than saving a country is saving a country's honor.

That man has his counterpart in every city. Their number is not few who have patriotism on their lips and treason in their hearts. We have no end of after-dinner patriots, coffee and cigar patriots, Fourth of July spread-eagle patriots, red fire and torch-light procession patriots, at one dollar or fifty cents a piece. But that is not the kind of patriotism that saves a country from corruption, that delivers it from its enemy at home. We want the patriotism that makes the love of country a religion. We want the patriotism that makes unselfish devotion to one's country the ruling passion. We want the patriotism that is yet more alive after election than on election day. We want the patriotism that places the duties of citizens far beyond the rights of citizens. We want the patriotism that will show itself ready to substitute the word country for the word God, in that Deutronomic teaching of the love due to God, making it read: "Thou shalt love thy native or adopted country with all thy heart and with all thy soul and with all thy might." We want the patriotism that lives and moves and has its being in the belief that greater than saving a country's territory is saving a country's honor.

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SOME OPINIONS.

From the Author of the "History of Universal Literature," Dr. Gustav Karpeles:

I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt.

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review." London.

Dr. Krauskopf puts his own case strongly; he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description, as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind.

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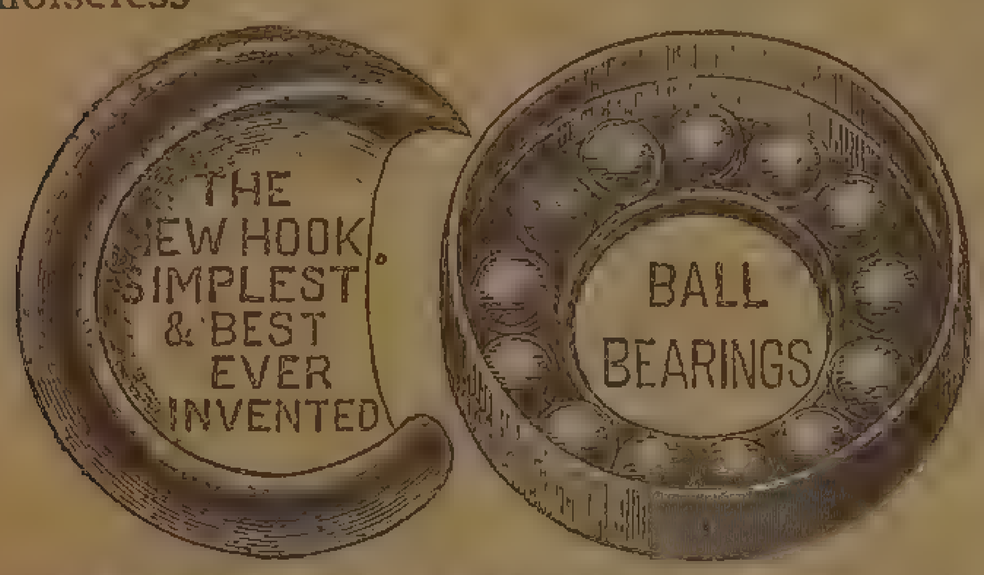

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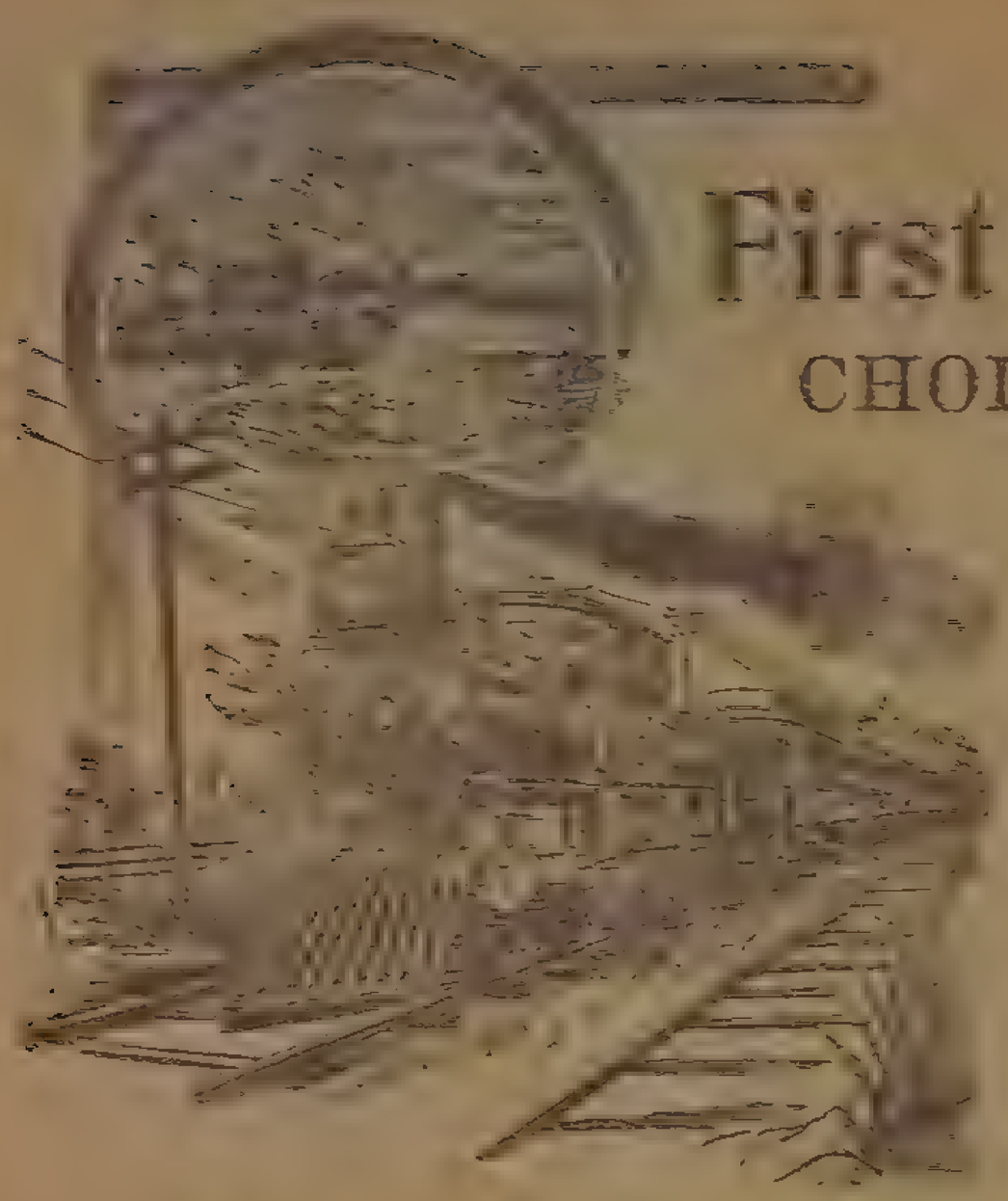

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The Last of the Old Stars—Irving and Jefferson.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 19th, 1905.

From every direction of the mighty city of London, and from far beyond its gates, thousands of people streamed, the other day, to witness one of the rarest of sights, a burial within the walls of England's Holy of Holies, within Westminster Abbey, within that sacred pile of architecture whose tombs and monuments and tablets epitomize a nation's history and a people's proudest achievements. Princes of royal blood and the flower of British aristocracy crowded against mighty statesmen, against illustrious commanders of armies and fleets, against men celebrated in every sphere and calling in life, in their eagerness to catch a glimpse of the coffin in which one of England's pets and prides slept his last and eternal sleep. And ten times greater than the crowd within was the mass of people that stood outside with bowed and uncovered heads, grateful that they were permitted to pay their last tribute of respect to their venerated idol at so close a distance from where his mortal remains were being laid to rest.

Buried in Westminster Abbey.

Who was he whose demise the whole nation mourned? What had he achieved to have deserved sepulture in the most honored spot in all Europe, there, where lie entombed not only one-time rulers of men but also rulers of mind, men of mighty genius, statesmen, writers, artists, discoverers, inventors, scientists? It was Henry Irving who was being laid to rest, Irving the play actor; and his achievement was the ennoblement of countless thousands of hearts and souls and minds through his masterly histrionic interpretation of the master thoughts of master dramatists.

Henry Irving, the actor.

From this mournful scene at Westminster, we return to our shores, and go back some six months in time. We follow a funeral procession from our southland north. At every station along that route thousands of people gather with bowed head and tearful countenances to show their last honor to the dead. The newspapers throughout the land speak of a national loss, and devote columns to descriptions of the life and achievements of the departed. Men of national renown convey the remains to their last resting place, and tears course down their cheeks as they see the unpitying clods hide from view, forever and forever, one who had been dearly beloved by all.

Buried in the heart of the people.

Who was he to whose remains such signal honors were shown in our own country? Who was he whose funeral procession seemed like a triumphal march? Was it a dearly beloved President, suddenly stricken in office, and taken home for burial, accompanied by the deep sorrow of a whole people? Or was it some illustrious statesman or conqueror or inventor or scholar, who had conferred great power or wealth or fame upon our Nation?

Joseph Jefferson, the actor.

It was none of these. The deeply lamented dead was merely an actor, only Joseph Jefferson, or Joe Jefferson, as two generations were wont to call him, the immortal impersonator of *Rip Van Winkle.*

What a change in the attitude of men toward the stage, when, in our days, an Irving is buried in Westminster Abbey, while, in former times, even the sacraments were denied to actors by the church, even the potter's field was held too honorable for their interment, when the places, assigned for the burial of criminals or beasts, were held to be the only ones fit for the carcasses of play actors, when even Adrienne Lecouvreur, the most illustrious star of the French stage of her day, and of exemplary character, was denied Christian sepulture, and was buried in a field for cattle upon the banks of the Seine; when friends of Molière—whose dramas, still works of sterling merit, had been branded as works of the devil—succeeded only after great difficulty in having his mortal remains interred in consecrated ground! What a change in the attitude toward playwrights and players,

Degraded position of actors in former time.

when, in former times, even a Racine, fearing the anathema of the church, left off play-writing in the very height of his powers, and when a lawyer's published defense of the profession of the actor was burned at the stake by the hand of the executioner, while, in our days, even church-men try their hand as playwrights, and our papers and magazines devote more space to the profession of the actor than to all the other professions combined! What a change in the attitude of society toward the theatrical profession, when, in former times, actors were looked upon as vagabonds and wantons and profligates, as being beyond the pale of society, when their advent in a town was proclaimed with some such rhyme as this:

> "Hark, hark, the dogs do bark
> The beggars are coming to town;
> Some in rags, some in tags,
> And some in velvet gowns,"

while, in our day, the best of English and American society are seen as pall-bearers at the funeral of Irving and Jefferson, and the most exclusive sets or clubs delight in entertaining distinguished representatives of the theatrical profession, and, at the opening night of the theatre at Rome, the Cardinal Governor appears, as the Pope's representative, to make manifest religion's tribute of respect to the drama, and nearly every European government votes a large annual subsidy to the theatre, in recognition of the powerful influence of the stage as an educator, a moralizer and an entertainer.

To what shall we attribute this present-day higher regard for the stage than was paid it centuries ago? Shall we assign as cause that plays and players are superior in our days to what they were in former times or that present-day audiences are larger-hearted and larger-minded than they were in the days gone by?

To what attributable?

Without being unmindful of the blindness and narrowness and bigotry that afflicted long epochs of the world's history, I am, nevertheless, inclined to believe that actors have at all times received the recognition they deserved.

Stage receives recognition it merits

The history of the stage shows that from the earliest beginnings of civilized society the stage has had a legitimate

place in the life and culture and entertainment of man, and that as the actor honored or degraded his vocation so was he honored or degraded in return.

Honored position of theatre in ancient times.

And the world's literature shows that in early times, and before the masses could read or grasp abstract teachings, objects of belief and stories of national glory were represented in dramatic form. We have specimens of the ancient Jewish play preserved in our Bible. The ancient Greeks derived the word *theatre* from the word meaning *god*. Their playwright was held to be "a prophet and an interpreter of religious truth." During their golden age of the drama, in the days of Euripides and Sophocles and Aeschylus, the performances were opened and closed with devotional exercises and sacrifices. Attendance upon the theatre was like unto attendance upon divine service. The eternal truths of religion and morals were vividly impressed upon the people in the lessons of evil consequent upon evil and of good rewarded with good. Then the actors, in as much as they dealt with matters sacred, held themselves as a separate and a sacred class, and were treated with a reverence which in our day is reserved for the clergy alone.

Its deterioration.

But gradually a deterioration of the stage set in. Degree by degree, moral and uplifting themes were driven off the boards, and the vulgar and obscene made to take their place. With the debasement of the play came the debasement of the actor, and his profession sank to the vilest and most contemned. There was nothing too base nor too licentious for representation upon the stage. Nudeness vied with lewdness, and cruelty with crime. Women lusted yet more than men for the palm of victory for greater obscenity upon the open stage. Scenes were represented so shocking to every sense of decency that a reading of them, even at this distant age, is sickening and revolting. Jews and Christians, warned by the immoralities that foretold an early fall for the Graeco-Roman empire, cried aloud against the theatre, and when the Church acquired at last the mastery over Rome, it closed the theatre altogether, banished the actor, and put a quietus on dramatic art for many centuries.

The dawn of the Reformation gradually beheld a restoration of the play to its original place of honor. The *Miracle Plays*, the *Moralities* and *Mysteries* came into vogue and enjoyed great popularity. They were played at first in the church itself, and by monks and priests. Later, they were represented in the space in front of the church, later in the public squares, and later in special halls with laymen as actors. But, the further away they got from the church, the further they drifted from inspiring and ennobling themes, until at last the play became as corrupt as in the days of yore; the player sank to the dregs of society; the church became as hostile to it as it had been friendly, and refused the sacraments and consecrated burial to those engaged therein.

Restored to honor with dawn of Reformation, and again debased.

But, such is the recuperating power of the drama, such the need of the stage for the intellectual and moral and social uplift of the people, that it gradually reconquered the position it had lost, that it gradually acquired a glory equal to the brightest ever enjoyed by it, through the resplendent talent and sterling character of such men and women as Macready and Garrick, Forest and Booth, Irving and Jefferson, Charlotte Cushman and Ellen Terry, and others. The splendor which this galaxy of stars has shed over the entire profession has shown anew what brilliant powers the stage can develop; and the patronage which they commanded showed how eager the people are to sit at the feet of the masters of dramatic art, and drink in the lessons and truths that fall living and quickening from their lips.

Restored to honor in our own times.

Who could have seen and heard Henry Irving upon the stage, and not have gone away stirred to the innermost of his being, and not have carried away a profounder awe of the eternal reign of the law of retributive justice than he brought with him? And who could have heard our own Joe Jefferson, and not feel kindlier and cheerier toward his fellowmen, and not go away with richer stores of pity for human frailty? Who that saw Irving in *The Bells* or heard him in *Macbeth* did not have a revelation of the power of conscience such as he never had before? Who

Through such men as Irving and Jefferson.

that saw Jefferson in *Rip Van Winkle*—and what man, woman or child of the present and past generation did not see him in it—and not catch the contagion of his whole-souled cheer and rugged optimism, and not feel that, if but the heart be right, there is no failing in human nature that merits not our leniency, no short-coming that patient forebearance might not cure?

But the last of the old stars have set. The horizon looks dark and cheerless, since Irving and Jefferson are no more.

Again deteriorating.

New stars have risen in their place. But theirs is not the genial, the resplendent, the inspiring light of old. It is dim and cold, repellent and affrighting. We look about in the dramatic sky, and the heart sinks within us. We see signs of decay everywhere. We see the plague spots of debasement upon plays and players. What mean those plays that now draw crowded houses, plays in which rebellion is preached against the old order of things, in which the restraints of sex are flaunted, in which domestic virtues and conjugal fidelity are scorned, in which religion is denounced as a superstition and morality as a nursery bugaboo, plays in which the vilest madness is paraded as the newest philosophy, and in which vice and prostitution are proclaimed as insignia of independence, plays in which vulgarity is labelled as realism, and realism labelled as high art, plays in which characters are represented that are revolting to every sense of decency, in which scenes are enacted that are redolent of nothing but filth and obscenity, in which the hearer is taught that it is antiquated to be virtuous, and ignorant to be innocent, and cowardly to be faithful and stupid to be good, and unprofitable to be truthful and honest,—what mean these plays, if not that the stage is drifting fast into that debasement of old that made the theatre a sink of corruption and shame, and that made attendance upon it fit only for the dissolute and fallen? Has it not already come to pass that it is deemed unsafe to attend an opening night of an unknown play, attended by wife or sister, by mother or daughter or lady friend? Has it not already come to pass that plays whose reading is prohibited in the public libraries are most realistically acted upon the public stage? Has it not already come

to pass that the police had to step in to prevent the performance of a play, on two of our leading stages, which the press denounced as "illuminated gangrene," as "an affront to decency, a blot on the theatre"?

Whose the fault? Where is the remedy? The fault is largely ours, and the remedy is entirely in our hand. To a very large extent, if not entirely, we have the plays we want and pay for. Some playwrights may write for glory, and some proprietors or lessees may run their theatres for pleasure. But, if any such there be, let me assure you the overwhelming majority of them are eager to make all they can, and to give the public the kind of performances they want. I know of people who are compelled to attend divine services, who are forced to eat or sleep or walk or talk, but I have yet to hear of people being coerced into seeing theatre-performances, especially of a kind that are revolting to common decency. The stage is a mirror that reflects much more the people than the playwrights and actors of its age. We are too prone to blame others for what is largely our own offense. Had not the police stopped, the other night, one of the vilest plays ever put on a modern stage, I am quite sure it would have drawn crowded, fashionable audiences, to this day, as did certain other plays, in the recent past, that were hardly less vulgar and less shocking. Does it not often suffice but to announce that a certain play is foul and rank and suggestive of indecency to assure for it a long and profitable run? Were I, at this moment, to denounce a certain play as being grossly offensive and immoral, and were the papers to publish to-morrow my denunciation, were not that sufficient to direct streams of people to the place where they might feast their depraved and perverted tastes, under the cover that what they see is not make belief but natural and real and true to life, the highest and truest and newest art?

Fault largely ours.

We need the theatre, and, in these busy days of engrossing excitements, of luring temptations of all sorts, we need the play more than ever. We need it as a guide and admonisher; we need it as a sermonizer and chastizer; we need it as a cheerer and diverter and entertainer. We need to see the book of life unfolded

The plays we need are the plays we can have.

upon the stage, and to read there that the road of the transgressor is hard, that righteousness is its own reward, that the God of justice reigns, that retribution never fails, that innocent laughter is yet more wholesome than are tears, and that cheer of heart is as reverent as devotion of soul. We need the kind of play that Jefferson and Irving played, from which we returned to our homes and duties nobler in mind, cheerier in heart, richer in purpose, fuller of love. The fate of the stage of the future is in our hand. It is for us to determine whether our future stars shall be Irvings and Jeffersons, or will' o' the wisps drawing and luring us on till they have drowned us in the mire of pollution.

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Rabbi JOSEPH KRAUSKOPF, D. D.

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The Jewish Pilgrim Fathers

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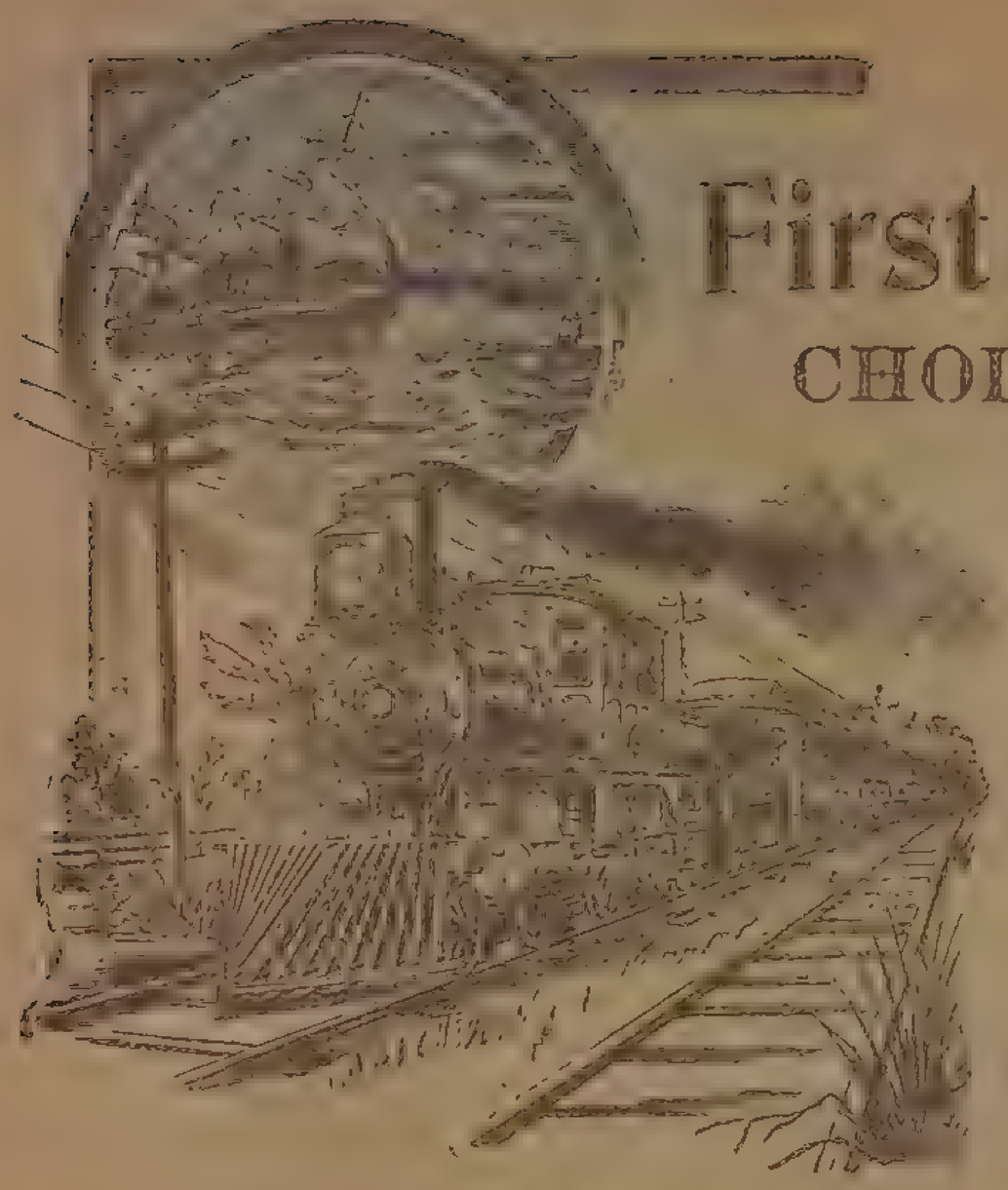

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AT THE OCCASION OF THE 250TH ANNIVERSARY OF THE LANDING OF JEWS AT NEW YORK,

BY

RABBI JOSEPH KRAUSKOPF, D. D.

November 26th, 1905.

American rejoicing synchronous with Russian mourning.

Is it accident or is it decree of Providence that the two hundred and fiftieth anniversary of the landing of Jews in the harbor of New York should be darkened by the sorrows that have fallen upon the house of Israel? Much as so auspicious an event in the story of the wandering Jew deserves fitting commemoration, it is impossible for him to rejoice this side of the Atlantic, when, on the yonder side, in the terror-ridden land of the Czar, hundreds of families have been widowed and orphaned, thousands of homes pillaged and outraged, and hundreds of thousands placed in constant terror lest the very next hour witness a reenactment of the massacres of Odessa and Kishineff. And, besides, it is difficult to rejoice in the freedom that is ours, when in yonder land of bondage, half of the Jews of the world are still in slavery, still denied not only citizenship rights in return for discharging their citizenship duties, but even their human rights. In days as rich in memories of blessings as these, there seems to be a special charge addressed to us in the question that Lowell asks:

"If there breathe on earth a slave
Are ye truly free and brave?
If you do not feel the chain
When it works a brother's pain
Are ye not base slaves indeed
Slaves unworthy to be freed?"

Perhaps providentially designed for blessed ends.

The more we dwell upon the theme that has brought us together to-day the less do we see of accident in the synchronous happening of the Russian atrocities and the two hundred and fiftieth anniversary of the first settlement of Jews in the United States, the more clearly seems to stand out the design of God. He, who has guided the destiny of Israel along paths that have often baffled our understanding, but that have proven in the end that His thoughts are higher than our thoughts, and His ways better than ours, may have chosen the present time for the imparting of lessons which the world has long had need to learn, and for the ripening of purposes for which the hour has come. Perhaps it is to draw Russia's attention to the proud achievement of the American Jew. Perhaps it is to open her eyes to the blessings of which she has deprived herself by cursing the most valuable of her citizens. Perhaps it is to speed her granting her Jewish subjects the rights and liberties that America has granted to the Jew, and thereby enable him to become the valuable factor in the intellectual and moral and industrial life of Russia that he has become in the United States. Perhaps it is to send a ray of light to illumine the gloom that now compasses our brethren in the land of their affliction, a breath of hope to those who now languish and faint in the slough of despond. Perhaps, by drawing the attention of the world to the contrast between Russia and the United States, and between the difference of treatment accorded to the Jew in these respective countries, its design is to emphasize anew the prophecy of old: cursed are they that curse the Jew, and blessed they that bless him.

Story of the Jew's coming to America

Blessed has been the lot of the Jew in the United States, and blessed have been the United States in blessing him. It is a marvellous story that of the settling of the Jew in the western continent, and the more we read and study it the stronger grows the belief that it was the hand of Providence that opened for Columbus and for the Jews accompanying him the portals of the new world, to afford a resting-place at last to the "tribe of the wandering foot and weary breast," and a haven to all others seeking shelter and peace.

Like a chapter of romance reads the answer to the question that Longfellow asks in the Jewish cemetery at Newport

> "How came they here? What burst of Christian hate
> What persecution merciless and blind
> Drove o'er the sea—that desert desolate—
> These Ishmaels and Hagars of mankind?"

It is at the hour of dawn, on the morn of August 3d, 1492, that three small caravels sail forth from the Spanish seaport town of Palos. Darkness hovers over the deep, even as it hovers over the minds and souls of the temporal and spiritual rulers of the land of Spain. Back toward the land, which they never expect to see again, look with tearful countenance nearly all of the four score and ten sailors who have ventured forth upon the perilous journey. With eyes westward turned, and at a distance from the others, stands a small group of men. The tall majestic form of the foremost of them is the admiral of the little fleet. His inspired countenance reveals neither tear nor fear. He who had conquered the opposition of sovereigns and had confounded the sophistry of scholars, who eighteen years long had patiently endured taunt and rebuff, desertion of friends and treachery of supporters, is now in the very ecstasy of joy. And in the fulness of hope is that little band of Jews, near him. One of them is the overseer of the crew; another is the interpreter; another is the physician. One of them is the first to descry the almost despaired of western shore. Another is the first to set foot upon it.

Jews accompany Columbus.

And Jews at home, whose patronage and learning had made possible that most daring voyage were the first to receive the account of the epochal discovery that had been made. Neither Ferdinand and Isabella, nor the grandees of state or church in all the land of Spain had as much at stake in the success of that journey as had the Jews. Toward its accomplishment they had liberally given of their learning and had amply spent of their means. They had helped to prove the rotundity of the earth and had drawn the charts of the sea. They had made dependable the astrolabe and the compass. They had equipped two of the three caravels.

Jews help to make Columbus' voyage possible.

Whither were they to turn if this last and only hope were to fail? On the last day of April the edict had been issued expelling 300,000 Jews from their homes and native land. Thrust out of Spain by the most powerful and most catholic sovereigns of Europe, what Christian country would care to receive them, what Christian potentate would dare to tolerate them? The terms of grace expired on the second day of August—one of the saddest days the sun ever shone upon. At the dawn of the following morn, the little fleet sailed forth, destined to find for the homeless wanderer a haven of rest more blessed than any he had enjoyed since the days he had sat under his own vine and fig tree in the land of Palestine.

Thrust out of the old world, need of a new world.

Doubt it, ye of little faith! As for me, I see as clearly the hand of compelling fate in Isabella's signing the order for Columbus' voyage of discovery on the very day she signed the expulsion edict of the Jew, as I see the hand of Providence manifest in the afflictions that, in our days, have come upon the house of the Romanoffs and upon the Russians for the afflictions they have brought upon the house of Israel.

Spain, expelling Jew forced to find new home for him.

The new world was taken possession of in the name of the sovereigns of Spain. With the exception of Jewish refugees and marаños, who came in search of home and liberty, the first settlers were largely adventurers, who came in search of gold. With them came men of the church, equally lusting for gold and equally thirsting for blood, the two chief curses of the church of the middle ages. Soon the Inquisition with all its horrors made its appearance in South America, where the first settlements had taken place, and it was not long before even in the new world the Jew had to taste of Spanish and Portuguese cruelty, for the sin of having inaugurated and developed many of the most important industries of the colonies, and for having reaped the just reward of his intelligent and thrifty toil. A century long these persecutions endured with greater or lesser severity, until it almost seemed as if the curse of the old world would ultimately whelm the Jews in the new.

Spanish cruelty pursues Jew in new world.

But Providence had already passed sentence upon Spanish rule in the new world. Naught was to be the harvest of all the bloodshed and cruelty with which she had sown and polluted the Western Hemisphere. Every blessing was to turn into blight, every strength into weakness, every gain into loss. She, the proudest mistress of Europe, was to become the humblest of all; she the mistress of a whole continent was not to retain an inch of all its soil.

Fate punishes Spain.

And in the northern part of this same new world there was about to loom into sight a new era in the history of man, the brightest the world had yet witnessed; there was about to dawn a new conception of right and liberty, the best the world had yet enjoyed.

Prepares new home for Jew.

In 1614 the Dutch landed at New York, or New Amsterdam, as it was then called. In 1620 the Pilgrim Fathers landed at Plymouth Rock. Hither came the latter, braving in a frail vessel the dangers of a wild and untried ocean, for the privilege of worshipping God in accordance with the dictates of their own conscience. And hither came the former from the Netherlands, pledged to liberty of conscience, remembering the sufferings they and their fathers had endured under Spanish subjugation. The Jews knew of the hospitable treatment which had been accorded their brethren in Holland, after it had thrown off the Spanish yoke, and so, leaving the inhospitable lands of the southern continent, they sailed northward, and arrived in the year 1655 in New Amsterdam.

Jews settle in harbor of New York.

Oh, that we might hold forever sacred, alongside the *Mayflower*, the name of the little ship *St. Catarina* that landed the first Jewish colony in the harbor of New York! Oh, that we might hold forever sacred, alongside the dates 1620 and 1614, the date 1655, the year in which one of the proudest and happiest chapters in the long and tragic history of Israel was opened! Oh, that we Jews might assemble annually, as do the descendants of the Pilgrim Fathers and of the Knickerbockers, to do honor to our brave sires, who, in the year 1655, only thirty years after the landing of the one, and forty-one years after

Help to lay foundation of United States.

the settling of the other, helped to lay the foundation of the greatest Nation on the face of the earth. Eliminate these three dates and there are no other dates in our history worth remembering. Without these dates, that proudest date of ours, 1776, would never have been written large on the pages of our history. Within the cabins of the *Mayflower* and the *St. Catarina* were those principles conceived that gave birth to the battle cry of 1776. From the Pilgrim Fathers fleeing their English persecutors, from the Dutch, fresh from having overthrown the tyranny of bigotted Spain, from the Jew fleeing the cruelty of the South American Spaniard and Portuguese, have sprung these free and independent, these liberty-loving and liberty-bestowing United States. Their yearning for religious and political liberty dictated our Declaration of Independence, drafted our Constitution, severed the Church from the State, cast into our Liberty Bell the words of our Bible: "Proclaim liberty throughout the land, unto all the inhabitants thereof."*

Significant as is the part the Jew has had in the founding of the Nation, yet more significant is the aid he rendered in its development. The handful of Jews of the year 1655 has grown to over one million in 1905, and of all the immigrants of this Nation of immigrants, none—to cite the words of our late Secretary of State, the lamented John Hay, none has proven himself more worthy of American citizenship than he. Scarcely had he settled at New Amsterdam, when he voluntarily asked to be permitted to render military service alongside the other burghers. From the first he recognized that the sharing of communal privileges involved the necessity of sharing communal duties. Well may our heart swell with pride as we follow the record of the Jew in the War of Independence. Look over the Roll of Honor containing the names of those who signed the *Non-Importation Agreement*, and count the score of Jewish names. Read the names of those who shed their heart's blood on the battlefields fighting for their country's liberty, and you read the names of scores of Jews. Read the names of those who poured forth their treasures and their all to enable the colonies to carry on their war for Independence, and among the most generous and

Assist in its preservation.

* Leviticus xxv, 10.

most self-sacrificing stand the names of scores of Jewish patriots. Read the name of the lieutenant of Benedict Arnold, and note that while the general is found guilty of foul treason, the lieutenant is entrusted with special despatches to Franklin at the Court of France—and that lieutenant is a Jew. Read the names of the patriots who made possible the rearing of the proud monument of Bunker Hill, and you find one of the two givers of princely sums a Jew.

And reading the story of the Jew's patriotism in the War of Independence, you read at the same time his story in the war of 1812, and in the Mexican and Civil and Cuban wars, in every one of which he performed deeds of valor and patriotism that established, beyond cavil and question, that of all citizens none can better love and better cherish than the Jew these United States, the first country, since the days of Palestine, that he was permitted to call his own.

But successful wars against tyranny and slavery are not the only sources of a people's greatness. Many a nation has found its grave in its excess of victories; many a hero his fall in not knowing the victories of peace. It is in the use that a country makes of its periods of peace, it is in its fitness to develop its resources when the battle flag is furled, wherein lies the secret of its life and vigor, the elixir of its healthy growth.

And in this the United States has no peer in the family of nations. And toward that preeminence no people has contributed more than the Jew. Whether studied in the industries or in commerce, in the arts or sciences, in public office or in private life, the Jew has written a marvellous story of achievement, has reared a monument to his intellect and enterprise and integrity upon which other nations, more especially Russia, may well look, and on which they may well reflect.

And in its development.

And of this monument the United States itself is as proud as it is of the loftiest granite shaft that kisses the blue empyrean, as proud as was Washington, when, in answer to the address of welcome, presented by the Jews of Newport, he said: "The citizens of

United States proud of its treatment of Jew.

the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation."

And Washington's hope will yet be realized. Profiting by the blessed experience of the United States and listening to its stirring entreaties, other nations will yet be moved to adopt the liberal policy it adopted from the first, and from which it has not departed to this day.

Washington's hope will be fulfilled.

And once other nations shall treat the Jew as he is treated here, once other nations shall relieve the American Jew of the terrible burden he has been forced to bear in caring and providing for the hundreds of thousands of brethren fleeing to these shores, once the Jews of other countries shall be permitted to live in peace and in the enjoyment of their inalienable rights,—the genius of the American Jew will burst forth in a splendor that will surpass all that it has hitherto achieved. All his intellect and skill of four thousand years of cultivation in the hard school of trial and tribulation, all his hopes and all his ambitions, he will lay at the feet of the United States as a thanksoffering for its having respected his manhood when all other nations spurned him, for its having honored his citizenship rights when all other nations cast him out, for its having afforded him the opportunity to show that, in loyalty to his flag, in patriotism to his country, in devotion to his fellow-citizens, the Jew is inferior to none, is the peer of all.

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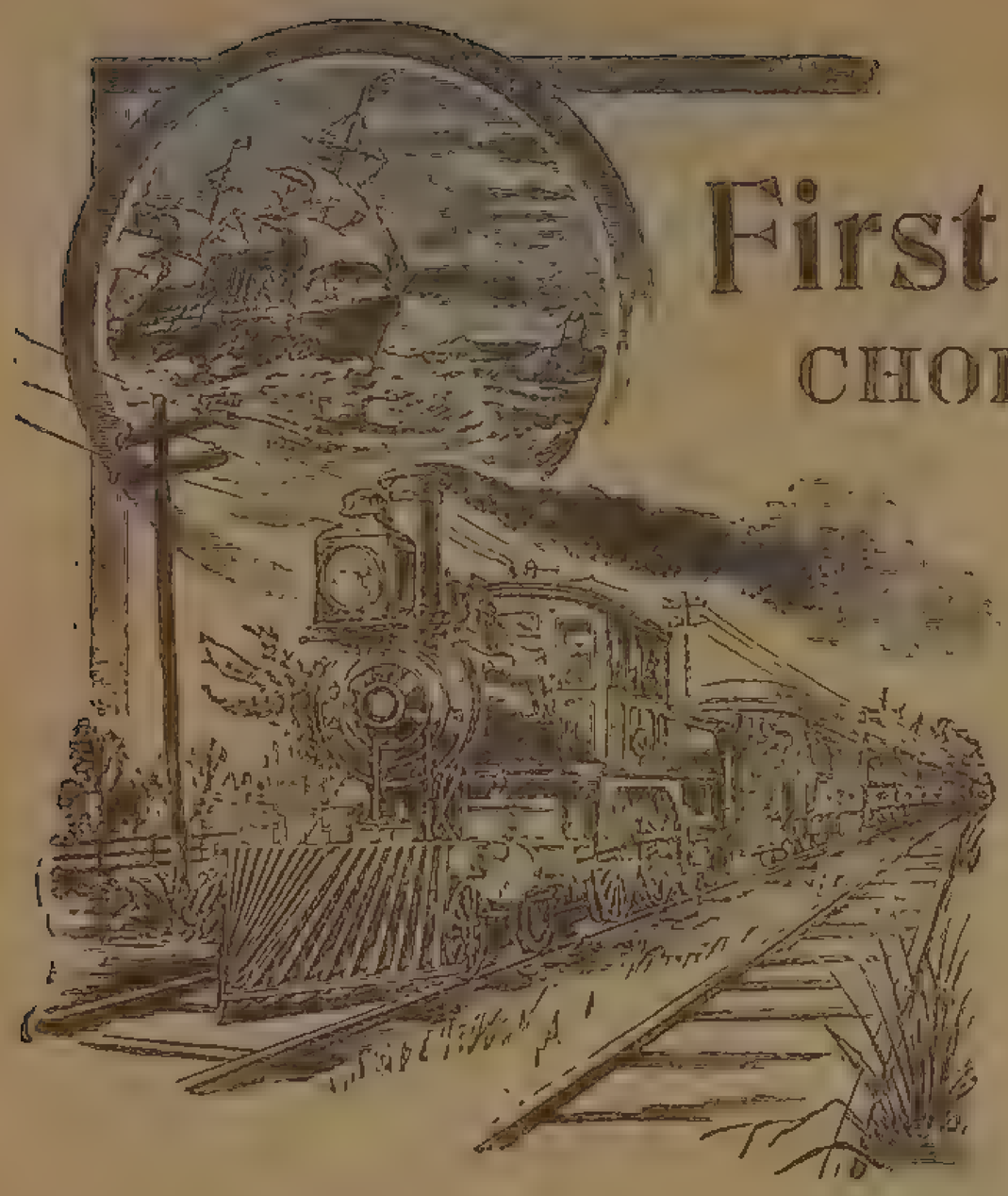

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10. Anger.
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18 Self-Control Continued.
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2. The Higher and Lower Pleasures.
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18. Altruism.
19. Pessimism.
20. Optimism.
21. Realism.
23. Idealism.
24. Dowielsm.
26. Trade—Unionism.

SERIES XVIII. 1904—1905.

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5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
8. Complaints and Remedies.
9. Parsifal, the Triumph of Innocence.
10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
16. Israel, a Nation, Race or People?
17. Israel, a Nation, Race or People? II.
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Much Profession—Little Practice.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 3d, 1905.

The first Sunday in December has to a very large number of people a special sanctity. Wherever a lodge of the fraternity of the Elks exists there its members gather in solemn assembly on this day to do reverence to the memory of departed brethren, and to be reminded of the duties they owe to the living. An organization with such basic principles as these cannot but command our respect. We cannot but admire those whom not even death can make forgetful of their friends, for whom faces that are vanished and lips that are closed retain their sweetness and light, even though the years roll on and the decades pass away. And still greater is our admiration of those who do not exhaust their affection with mere remembrance of departed dear ones, who, mindful of the claims of the living, seek solace for their own sorrows in lessening the sorrows of others. No one can attend such a memorial service and not be hallowed by what he sees and hears; no one can listen to its ritual and not feel that, if the professions of charity and justice and brotherly love, that are made by that fraternity, be followed by faithful practice, mankind cannot but be the better for its existence.

Noble principles professed

In one of the western states, some years ago, a member of the Elks, volunteering his reasons for not joining a church, said: "I am just as good as any of those so-called religious fellows." He seemed not a little surprised at my question, "Are you only just as good? Are you not any better?" I went on to show him that the trouble with these "so-called religious fellows" is that they do not square their profession with practice, and, when I asked whether it was any different with his fraternity, he had nothing to say.

Are they practiced?

What noble professions are not made within church or lodge-room, and what hollow mockery do they not often be-

Professions in church.

come out in the world, where their faithful performance is needed! What an excellent world this would be, if people's practices were even but half as good as their professions! From what disgraces would not religious bodies or fraternities be delivered, if people would not use them as cloaks beneath which to conceal all the more safely foul hearts and yet fouler hands! Enter some old-fashioned church on a Sabbath day, and note the humble posture, the bowed head, the pious mien of some of the worshippers, listen to their confession of sins and to their unctuous reading of noble scriptural injunctions, and then observe them on the following day; note their hard look and stern voice, their sharp practices and their unscrupulous exactions, their frauds and thieveries, their cruelties and oppressions, their scandals and hypocrisies, and you will no longer wonder that good causes acquire bad names when noble professions are debased into ignoble practices.

Practices in life.

What prating there is of Charity and Justice and Brotherly Love. The church preaches it, the lodge teaches it, the lecturer orates it, the writer expatiates upon it, the painter and sculptor paint and chisel it. But, oh, the tyranny, the cruelty, the injustice, the hatred between man and man that still abounds!

Unholy doings in Holy Russia.

What country more religious than Russia, Holy Russia, as it is pleased to call itself! Scarcely a public building, a station, a street-corner, a cross-road in all that vast land that has not its *icon* to remind the people of their religious duty. And yet they were Russian people who on their holy Easter day burst forth from the cathedral of Kishineff, and, amidst indescribable horrors, massacred, mangled, outraged a helpless and defenseless mass of men and women and children, within sight of those who had the power to stop the carnage but, who only abetted the butchery. That country it was, whose Czar, head of the church, suffered to go unpunished the chief inciters and perpetrators of these inhumanities. That country it was whose people, with icon in one hand and with murderous weapon in the other, has but recently enacted a massacre, the most horrible since that of St. Bartholomew night, a massacre that

butchered 10,000 lives, pillaged and burnt 25,000 homes, rendered homeless and helpless 100,000 human beings. And that country it is where horrors and murders, rapines and plunders far exceeding these are liable to burst forth at any moment, are liable to rage for weeks in succession, and to turn half of Russia into a charnel house.

Unstopped by civilized society.

And where in all the world where so much Charity and Justice and Brotherly Love is taught, where among all the nations that boast of the true faith, and that pride themselves on a higher civilization than that of Russia, has an authoritative word been said in protest? Is that *charity* that has bread and shelter only for the needy and suffering of one's own kin and people, and no eye, nor ear, nor heart for the miseries of others? Is that *justice* that can look unmoved on the injustice of others, as long as one's own suffer no wrong? Is that *brotherly love* that can look untouched upon the outrages inflicted upon helpless and defenseless humanity, so long as one's own lack not for brotherly interest and protection?

Undenounced by church.

What pontiff, patriarch or primate has spoken in a voice loud enough to be heard as far as the palace of Peterhof or along the banks of the Neva at St. Petersburg? Who of them has said: "We preach as the holiest of our teaching 'Thou shalt love thy neighbor as thyself,' 'Do as thou wouldst be done by.'" Those whom ye persecute are our brothers, children of the same God, unfortunates, whom we are bid to love as we love ourselves, to whom, in their misfortune, we are told to do as we would have others do in ours. In the name of the religion we profess and you profess, we demand that the cruelties cease, and that you give protection to the unprotected, and defense to the innocent and helpless, and, if you refuse, we shall unite the whole of Christendom in one vast crusade against you. From every pulpit we shall pronounce the anathema against you, and hold accursed every diplomatic or industrial or commercial relationship with you.

What sovereign, who professes rulership by the grace of God, who has armies and fleets at his command, who poses as

No protest by powers.

the foremost patron of religion, has lifted his voice in the name of humanity and has asked that the bloodsheds and outrages in Russia cease? So is he bidden to do by his church, so is he taught to do by his Bible. But profession is one thing, practice quite another. Were the Jews of Russia to belong to one or the other of the dominant religions, or were they debtors of money to the great powers, which monies would be lost if the Jews were crippled or destroyed, we would soon see a mighty demonstration of fleets in the ports of Russia, as we see it in Turkey, whenever Christians of that country are assaulted or menaced by Mohamedans, or whenever the Sultan is disinclined to pay his debts.

No aid by fraternities.

What chief executive or chief council of any of the great fraternities of the world, whose membership counts up in the millions, and whose fundamental principles are Charity, Justice and Brotherly Love, has thundered forth its protest against Russian barbarities, its demand for humane treatment, has issued its appeal for brotherly aid to the hundred thousands of victims of bigotry and scape goats of misrule, who are now doomed to face the horrors of a Russian midwinter without food, clothes, shelter and means of livelihood?

When profession and practice will square there will be peace on earth.

There is much and needless suffering on this earth, because there is still so little of Charity and Justice and Brotherly Love in the heart of man. We have religion and education enough to make this earth an abode of happiness, we make it a vale of sorrow, because there is not *justice* enough in our minds, nor *brotherly love* enough in our hearts nor *charity* enough in our hands to turn profession into practice. Narrowness is our besetting sin. Our interests, when not controlled by sordid selfishness, are largely dictated by tribal or racial or national ties, or they are influenced by denominational or fraternal affiliations. Not until our charity shall extend to the ends of the earth, and our love of justice shall spread its mantel of protection over the wronged of all mankind, and our brotherly love shall know no difference between race and creed and nationality, will there be peace on earth, for then there will be good will among men.

The Fallacy of "Rich as a Jew."

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 10th, 1905.

Visit whatever city you please in which a large number of Jews reside, and you are sure to find a ghetto. A time there was when the mention of that word to an American audience necessitated an immediate definition of it. To-day, the American has, alas, grown sufficiently familiar with that word not only to know its full connotation but also to shudder at the mere thought of it. He knows of those congested centres of Jewish population in which a thousand families are crowded into quarters that have scarcely room enough for ten, in which barracks take the place of homes, and single rooms are the domiciles for whole families—irrespective of age or sex or condition of health, in which a green blade is never seen nor the song of bird ever heard nor a breath of fresh air ever breathed, in which narrow, filthy streets, seething with a restless, breathless, bartering, chaffering populace, are the children's only playgrounds, in which the unwashed and unkempt give abundant evidence that clean water is a commodity beyond the reach of most, in which one or two small, damp, ill-lighted, unventilated rooms are made to answer all the purposes of kitchen, dining-room, bedroom, laundry, workshop, sick-room, in which pale-faced, haggard, consumptive men and women and children eke out a miserable existence at the machine or over the pressing-iron, sixteen, eighteen hours a day.

Where Jews there a ghetto.

It was sad enough when such *ghetti* as these were the compulsory dwelling-places of our people, when, for many dark and cruel centuries, the Jews were condemned throughout Christendom to make their homes within small and restricted areas, in the

Was compulsory abode of Jews in former times.

vilest and filthiest quarters, beyond the boundaries of which they were not permitted to move, and in which increase of their numbers meant increase of congestion and increase of the miseries it breeds.

But, such dwelling places being no longer compulsory in most of the countries of the old world, why do these horrible ghetti still exist, why does the Jew still live and toil within their pollution? What reason is there for the existence of these sinks of filth in our own country where the Jew is free to choose his habitation in accordance with his desires? It cannot be that living amidst filth and congestion and that toiling in life-sapping sweatshops are natural or acquired traits of his, for we find him fleeing these pestilential spots just as soon as means permit him to live in healthier and less crowded places.

Why do they still live in ghetti?

The question is easily answered. Half of the Jews of the world live in *ghetti* because the respective governments, as in Russia for instance, compel them to live there, and there only. Of the other one-half, the overwhelming majority are obliged to crowd together in congested and filthy quarters by reason of appalling poverty. If it be of any comfort to persecutors of Jews to know that eighteen hundred years of expatriation and inhumanity have made of the latter the poorest people on the face of the earth they are welcome to that comfort, though a far worthier sentiment would have been a sense of shame for having thus reduced one of the oldest and noblest of people, a people in whose veins courses the blood of patriarchs, lawgivers, prophets, kings, inspired writers, to whom all civilization does homage, a sense of shame for having crippled those who by virtue of divine selection, of original endowment, of four thousand years of schooling, could have rendered highest service in the intellectual and moral advance of mankind.

When not forced by government, forced by poverty.

To whatever student of the condition of Israel of the present day we turn, the answer is the same: Nearly seven-eighths of our brethren live in poverty, and by far the largest number of these in appalling misery. We recall the cry of Nordau at the opening of the first Zionistic congress at Basel, when he presented picture

Nordau's wall of Jewish poverty.

after picture, one more appalling than the other, of the horrible destitution of the five millions Jews of the Russian Pale, of the three millions of Jews of Roumania, Galicia, Bulgaria, Morocco, Turkey, Persia, and so on, concluding his heart-rending wail with the words: "this is the history of Israel at the end of the nineteenth century. To sum it up in a word, the majority of the Jews are a race of accursed beggars."

Five years later, the fifth congress of Zionists convened at Basel, at which Nordau spoke again, and his lamentation at that occasion was yet more agonizing than the one of 1897. "The Jewish people," said he, "is incomparably the poorest of all the peoples in the world . . . . No people in the world possesses less than we, or even as little as we. The remotest savages are incontestably richer than we. The Eskimos have the right, the room, and the material to build their snow huts how and where they will, and to hunt seals where they can . . . The Jewish people alone has not the right to give unrestricted play to its energies, to satisfy its most essential physical needs. And while economically it is worse situated than the poorest savages, it still has all the needs of civilized beings . . . . and so, relatively speaking, it is far poorer than the poorest tribe of savages, below whom it already stands in the scale of absolute poverty."

The cry of Nordau was the cry of Herzl, and is the cry of Zangwill and of the other leaders of the Zionistic movement. And, lest it be thought that these dark pictures were drawn in the interest of Zionism, let me invite your perusal of an article in this month's number of *The North American Review*, written by a Non-Zionist, by Dr. Isidor Singer, Editor-in-chief of The Jewish Encyclopædia, in which by means of carefully gathered figures he builds up his conclusion that "the Jewish people as a whole is the poorest conglomeration of human beings on earth."

Seconded by other leaders.

And to prevent a suspicion that these lamentations over the appalling poverty of the Jews are raised by Jews to turn the attention of the Non-Jewish world from the real financial status of those whom popular prejudice has credited with possessing the richest treasures on earth, let me give the summary of a personal

Also by Non-Jewish writers.

investigation into the condition of the Jews of Russia by one of the foremost scholars and writers of the present day, M. Leroy Beaulieu, a Non-Jew, "There are no poorer creatures in Europe," says he, "than nine-tenths of the Russian Jews; no beings for whom it is harder to earn their daily rye-bread."

And lest he be suspected of favoritism toward the Jew, let me cite to you a passage from a book entitled "The Jewish Spectre," that has recently appeared, and that enjoys the unenviable reputation of being one of the few anti-semitic books that have been published in these free United States. Says its author: "There are some rich, many poor, Jews; the average is very low. For, instead of being the 'richest man on earth,' he is probably the poorest—poverty is his perpetual rule. If any one has seen for the last few years thousands of so-called Russian fugitives—Jews out of the Pale and Poland—flitting along the wharves of New York in this time of the great immigration, he could make a mental average of the wealth of the Jew. It is not a victorious army, but a body of pitiable furtive ghosts escaping from injustice—and possibly running into a worse despotism, for no one knows when the exigencies of party will say 'move on.'"*

True in England as well as in Slavic countries.

And the saddest of all is that this story of the *Judennoth*, as Nordau calls it, and which is concurred in by Zionist and anti-Zionist, by Jew and Non-Jew, is not only true of the Jews of the Slavic or African or Asiatic countries but also of such liberal countries as England and the United States. Turn to the book entitled "The Alien Immigrant" written by W. Evans-Gorden, a Member of the British Parliament, who, as a Member of the Royal Commission on Alien Immigration, had special opportunities for acquainting himself with the condition of the thousands of alien Jews on English soil. Hear him tell of the sweatshop slaves dropping "at two or three in the morning, after fifteen or eighteen hours of work, in their tracks in their workrooms, from sheer exhaustion, to snatch a few hours' sleep." Hear him tell of hundreds of houses in the East End of London, in which single rooms house a dozen people and serve as workrooms besides, houses whose roofs even are hired

* The Jewish Spectre, Chap. XXVII.

out in the summer time for sleeping purposes, houses so densely populated that while for all London the average number of persons per acre is 57 in the Jewish ghetto it is 330, houses in which black bread and black coffee constitute the chief source of nourishment three times a day, unless helped out by the charity soup-societies. And hear him account for all this misery on the ground that these people come as refugees from Slavic countries, moneyless, speechless, helpless, obliged by direst want to do the hardest labor for lowest wages and to congest the districts where labor is to be had—others, in the fashionable districts, in the mean time, fattening on the heart's blood of these unfortunates, and growing rich on their starvation.

True also in the United States.

And as for the United States, let the description of the ghetto with which we commenced our discourse serve as a type of the life and work and habitation of three-fourths of the Jews of all our larger cities; let the hundreds of Jewish eleemosynary institutions that have sprung up all over our country for the care of the sick and needy and widowed and orphaned and homeless and helpless and shelterless, let the consumptive hospitals wherein Jewish victims of poverty await a lingering death, let the thousands of Jewish school-children that daily come breakfastless to the schools of New York, let the report of the United Hebrew Charities of New York, of the year 1901, in which its President says that "the statement can safely be made that from 75,000 to 100,000 members of the New York Jewish community are unable to supply themselves with the immediate necessaries of life"—let all these testify as to the financial condition of by far the largest number of the Jews of the United States.

Phrase "Rich as a Jew" was never true.

What now of the popular phrase "Rich as a Jew?" Where is it true? Where or when was it true? It was never true, neither in the past nor in the present. Not even in the golden days of his history was he distinguished for material wealth. He was an agriculturist then, and while that pursuit yields an abundance of physical and moral and spiritual health and an ample competence, great richess was never a natural product of it.

This making the Jew stand as a synonym of wealth is one of those popular myths which prejudice or malice attached to him to make him the more odious, even as, for the same reason, it has branded him with the guilt of having crucified Jesus or of using Christian blood for his Passover bread. It is a phrase that has all the earmarks of the Dark- and Middle-Ages, that served as a most efficacious battle-cry for gold-lusting rulers of church and state, and that never failed to madden the mob into assault, pillage and murder of Jews.

Is the invention of malice.

Barred by cruel laws from every higher calling, and condemned to the lowest trades, it was all he could do, for the most part, to eke out a pitiable existence. If he accumulated gold, his persecutors took good care that he did not long remain in possession of it. In time, persecution forced upon him the art of accumulating gold; it was his only means wherewith to procure for himself half of a chance to live. Ready money would, at times, purchase freedom from onslaughts of mobs, from expulsion edicts of church or state, from torture chambre or burning-stake. The gradual accumulation of money would secure, at times, a respite from persecution until the hives had been filled, when the money-gathering bees would be smoked out and driven forth, and the laboriously gotten treasure appropriated by the persecutor, or, in the generosity of his heart, the latter would suffer them to start anew filling the hives with gold—only to pass later on into their persecutor's coffers.

Jew forced by persecution to accumulate gold.

And, oh, the misery this accumulation of money involved for the Jew! He was forced to live in the vilest quarters. He was forced to dress in the vilest clothes. He was forced to subsist on the vilest food. He was forced to labor in the vilest occupations. Every pleasure or privilege open to others was barred to him. For him the sun shone not. For him the bird sang not. For him the flower bloomed not. His was but the duty to toil and moil, to gather and hoard, so that he might have gold in readiness at the next demand of church or state, or at the next onslaught of the murderous mob. His was but the privilege to continue in abject poverty, and to thank God that he

With it to purchase chance to live.

escaped with his life, while his enemies regaled themselves with the fruit of his painful toil.

And woe to him, if he had not ready money on hand when his enemy demanded it! Woe to him if a sister community, equally stripped of money, could not come to his rescue! The murderous weapon and the fire-brand, the gallows and the stake soon showed the fate that awaited the Jew who had not money on hand when the persecutor lusted for it.

Money his only salvation.

It was but natural that centuries of enforced money-grubbing for the appeasement of money-lusting persecutors, and that centuries of compulsory, exclusive engagement in trading pursuits, should have developed in numbers of Jews superior skill in trade and in finance, a skill that was again largely exploited by kings and courts, and others in authority, for their own benefits. And natural it is that this gradually acquired skill in finance and trade—no other occupation having been left open to them—should have been transmitted to many of the present generation. But, barring a few exceptions, even in the most skilful, the trait is an acquired one in the Jew and not a natural one.

Developed financial traits.

Notwithstanding all the popular myths concerning his fabulous wealth and his unrivalled trading propensities, the greatest multi-millionaires of the world, the Rockefellers, the Astors, the Russell Sages are not Jews. The greatest captains of industry, the Carnegies, the Fricks, the Krupps, are not Jews. The greatest Rail Road men, the Vanderbilts, the Goulds, the Flaglers are not Jews. The greatest bankers, merchants, life-insurance men, promoters, monopolists, the Morgans, the Wanamakers, the Hydes, the Rhodes, the Wideners and Elkins are none of them Jews.

But far excelled by Non-Jews.

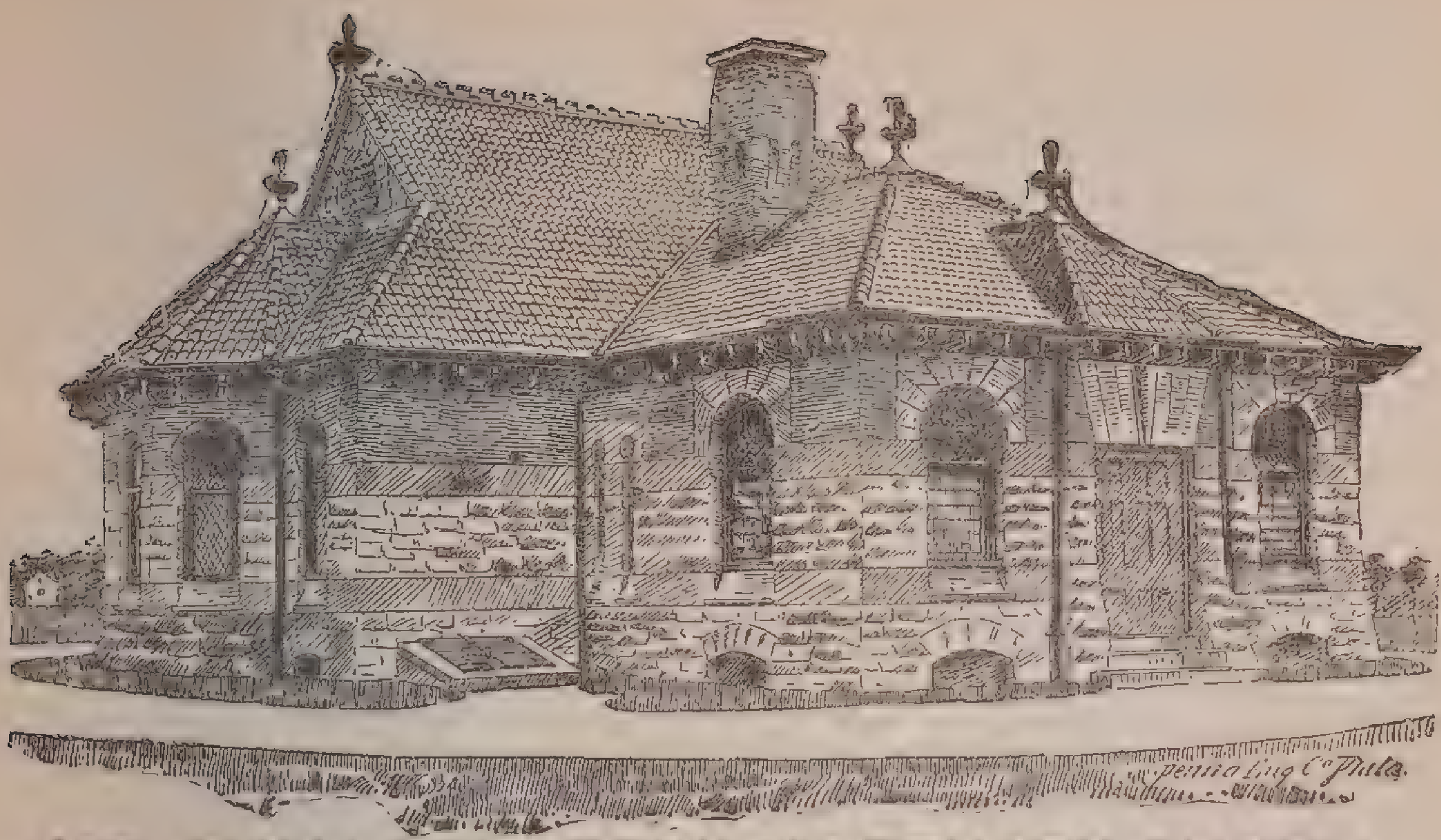
The natural instinct of the Jew is pastoral and agricultural, not commercial nor financial. His natural mood is contemplative. His natural bent is toward mind not money. His mission is spiritual and ethical and intellectual. His ideal is a Moses, leaving a palace for a wilderness, that he might deliver a people from

His natural Instinct spiritual.

bondage and a world from darkness. His heroes are the prophets, men so poor that they knew not where to lay their heads, yet so rich that the civilized world still feeds on their spirituality; his heroes are the scholars, men like Spinoza refusing the patronage of a prince, a professorship at a University, preferring to eke out an existence by grinding lenses to sacrificing his intellectual independence; or scholars like Mendelssohn, serving as tutors and store clerks by day, and at night enriching the world with some of their choicest treasures of intellect.

"Poor as a Jew" the only true phrase.

Only in its intellectual sense is there truth in the phrase "Rich as a Jew." In its monetary sense the phrase should be "Poor as a Jew." The appalling poverty among seven-eighths of the Jews of the world and the constant financial drain on the other one-eighth in succoring the never-ending miseries of the persecuted, hounded, outraged, pillaged, massacred of their brethren, affix the impress of truth but on phrases such as these: Poor as a Jew; Wronged as a Jew; Suffering as a Jew; Charitable as a Jew,



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What to do with the Russian Refugee.

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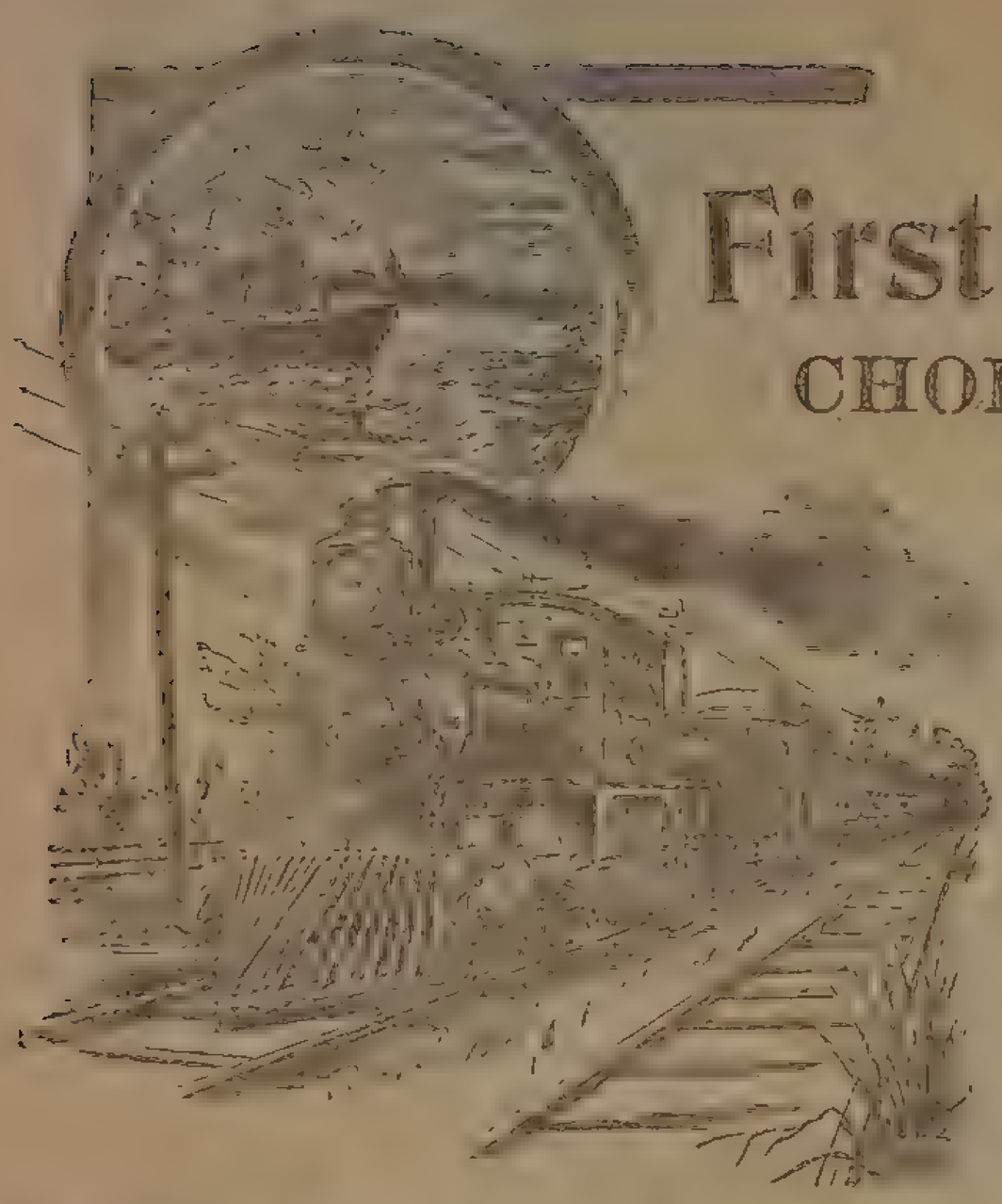

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What to do with the Russian Refugee.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 17th, 1905.

To make a mistake is human; to make the same mistake a second time is a culpable blunder; to commit the same blunder a third time is either madness or crime. We made a serious mistake in 1881, and in the year or two following, when the first influx of fugitives from Russian cruelty swept upon our shores. We, who could have easily scattered them over our country, with benefit to them and us, permitted them to crowd into the Eastern seaboard towns, and to build up the horribly congested ghetti, that have bred no end of poverty and disease and shame, and whose constantly increasing misery and suffering and want not even the hundreds of charity institutions and societies, and the millions of dollars expended have been able to ameliorate.

First influx of refugees created ghetto.

Some ten years later, another mighty exodus of Russian refugees, fleeing from the fanatical persecutions of Pobdiedonostzieff, reached our shores. With ten years of experience back of us, we should have clearly seen that a repetition of our first mistake would spell disaster. And yet that blunder we committed. Instead of directing, with the aid of wise immigration laws, their distribution over the country, where there is room for ten thousand times their number, where they are needed, and where there is ample opportunity for profitable labor and vigorous health and speedy Americanization, we permitted them to crowd themselves upon the already overcrowded, we suffered them to enter into keenest competition with those already overworked and underfed, by reason of supply of laboring hands being greater than demand; we suffered them to introduce a disturbing element into the body politic of our Nation, by reason of enormous aggregation of one particular kind and one particular class of an intensely foreign populace;

Second influx congested it.

we suffered them to strain our charities and to drain our charitably inclined to a degree unequalled in any age or in any clime in the long and tearful history of our people.

Facing a third influx.

And, to-day, in all our unpreparedness, we are facing an exodus of Russian Jews that in number as well as in destitution, will probably eclipse every influx of fugitives that has gone before. Where they formerly came by the hundreds and thousands, they will now come by the tens of thousands. Where formerly they fled cruel restrictive laws, they will now flee the pitiless hand of the pillager and cut-throat or the yet more pitiless hand of a vengeful beaurocracy. Whatever turn things take in Russia, there is no other outlook for the Russian Jew than intense suffering. If the revolution prevail, the lawless rabble of both sides will hurl themselves mercilessly upon the Jew. If the autocracy succeed, it will wreak direful vengeance upon the Jew for having been among the foremost in the revolutionary uprising. If a compromise be effected between the two, they will forgive one another, but they will never forgive the Jews for having dared to take a hand in enthroning right and justice and liberty in Russia.

Shall it mean yet greater congestion?

Stripped of all, they will land in our Eastern seaport towns, but only to pass out of the frying pan into the fire. They will dump themselves by the thousands and tens of thousands upon the ghetti of our large cities, that have already become the reeking pestholes of our land. They will seize with a deathgrip upon the morsel that even now is insufficient to keep together body and soul of the hundreds of thousands that inhabit the seething and sickening centres of Slavic Jewish immigrants. In their intense desire for a livelihood, they will, through overwork and underrest and underpay, force out of employment, more and more, those who have the American conception of the dignity of labor and of the demands of life, and who, therefore, will not and cannot work in treadmill slavery for starvation wages. An intense hatred against the slave of the labor market will spring up in the free man driven from it, until even in these free United States the name of Jew will become as loathsome as that of the Chinaman on the Pacific coast.

In the mean time, the enormously increased congestion will enormously increase the miseries and wants, the diseases and vices and crimes, of the ghetti. The cry for personal help and financial aid will rise with a loudness that will echo and reecho from end to end of our land. The more than fifty millions of dollars, that have been expended by the Jews of the United States during the past twenty-four years toward the care and support of their Russian brethren, will seem as nothing in comparison with the many times more tens of millions of dollars that will be demanded; and the hundreds of institutions and societies, that are now dealing with the destitute and diseased and degenerated, will not be able to accomodate or look after more than a fraction of all that will require their succor and shelter.

And yet greater drain on people?

The result will be, on the one side, many of American Israel will rebel against the strain and drain that, instead of growing easier, are growing heavier with every year; they will refuse to be any longer bled of their hard-earned substance for the support of a system of charity that is fundamentally wrong; they will refuse to have part in that criminal stupidity that creates congestion, pauperization, physical and mental and moral disease, and then applies expensive charity plasters on the surface for the cure of festering cankers that should be cut out at the centre. On the other side, the unfortunate indwellers of the ghetti, largely left to themselves, deprived of financial assistance, harassed by hunger, tortured by disease, vitiated by corrupt environment, will gradually sink into a state of degeneracy and demoralization so menacing as to necessitate the government to step in with a radical cure.

Danger of people rebeling against unceasing strain.

What that radical cure will be is not difficult to guess. It will be *letting down the bars*. It will be shielding the American against the foreigner. It will be keeping out those who, on arriving upon our shores, settle where they are not wanted, where there is no room nor labor for them, where, besides lowering the standards of life and labor and morals, they prey as parasites on the substance of their brethren.

Danger of government letting down the bars.

Already sounds are heard at Washington which only those can fail to take notice of who are voluntarily deaf. And

Ominous sounds from Washington.

only they who are mentally or morally deficient can fail to understand the meaning of such words as those recently uttered by President Roosevelt anent the admission of undesirable immigrants. Or such words as those of Immigration Commissioner Sargent, contained in his report of 1903, where he speaks of these congested centres of alien immigrants as "a menace to the physical, moral and political security of the country. They are hotbeds for the propagation and growth of those false ideas of political and personal freedom, whose germs have been vitalized by ages of oppression. . . . They are the breeding ground, also, of moral depravity; the centres of propagation of physical disease. Above all, they are the congested places in the industrial body which check the free circulation of labor to those parts where it is most needed and where it can be most benefited. Do away with them and the greatest peril of immigration will be removed." Or words such as those of Senator Lodge, on the rush of immigrants to our country—of whom there were more than one million during the past fiscal year—of a vast part of whom he speaks as "ignorant, in part Asiatic, drawn largely from the lowest and most backward population of Europe. . . . It debases our quality of citizenship. It corrupts our politics. It fills our labor market with the cheapest and most objectionable labor. It imposes enormous burdens upon us in the support of public eleemosynary and penal institutions and private charities. . . . There are many public questions which affect the welfare of the United States, but there is none which goes so deep or in which the future is so much involved as it is in this tide of unrestricted, unsifted foreign immigration."

And such words as these in the midst of good times. What, if crops were poor, and business stagnant, and factories and foundries closed, and the great mass of ghetto population a yet greater burden upon the community and a yet greater menace to the state, and ship loads of new immigrants arriving each day, and dumping themselves upon ghetti idle for want of work, starving for want of food, menacing because of despair! What then? What then?

On our head will be the guilt, if exclusion of our unfortunate brethren from our shores should ever take place. Ours,

perhaps, is the fault that a strong word in behalf of our massacred brethren in Russia has not been spoken by our peace-loving President in his recent message to Congress. Could we have been trusted with wise and profitable distribution of the refugees, we would have heard a welcome extended to them such as has never before been uttered by any ruler or nation. Had we pursued a broad policy, looking to their lasting good rather than to our momentary ease, hundreds of thousands of Russian refugees would to-day have been settled, not in crowded, filthy, diseased, vitiated, alms-ridden ghetti, but in prosperous and vigorous agricultural and industrial communities, on the western ranches and on the northern prairies and in the southern savannahs, where there is an abundance of room and labor and food and health for all.

Ours the guilt, if refugees excluded

To our past neglects is to be traced the cause that the American people does not now rise in a body and call aloud to our brethren fleeing from outrage and pillage and massacre: "Come, ye oppressed, and be ye at rest. As you come hither so have our Pilgrim Fathers come, and so have come thousands of thousands of others. Liberty was our fathers' legacy to us. Ours, in return for this precious boon, is the sacred obligation to extend a brother's welcome to the down-trodden of all creeds and peoples. For this has God given us this broad land, extending from ocean to ocean, that it may serve as a haven for the oppressed of all the earth. We have more land than we can cultivate, more produce than we can eat, more coal than we can convert into power. Millions of acres of arable land lie idle for the want of hands to cultivate them. Miles upon miles of valuable mines lie unopened for the want of laboring men. Our North, our South our West clamors for larger population. Even though all of the five millions of persecuted Jews of Russia were to take up their abode in the vast and sparsely settled far-western and north-western and south-western states, their presence upon them would scarcely be noticed. Our state of Texas alone could house and employ and richly support an empire of people, and our Nation be only the richer for their settlement. There are the mighty Pacific states that but wait for the hands

Could have made possible a hearty welcome.

of man properly to develop them. Unlike other nations, whose overpopulation and insufficient food necessitate their going forth in search of land, our search is for ten times the number of people we now have to work our idle land and to develop our well-nigh inexhaustible resources. Go ye forth, therefore, ye victims of persecution, to where you are wanted. Enter not the ghetti to experience there a misery greater than the one you have escaped, for slavery in a free country and starvation in a country full to overflowing are harder to bear than in a country of tyranny and hunger. Steer clear of the overcrowded cities. Scatter over our country. Till it; mine it; build upon it; trade upon it; start factories; open industries; create markets; construct railways; navigate the streams, and rich measures of health and wealth and blessings will attend your labors."

Thus would our country have hailed the Russian Jewish refugee in his present plight, had a proper distribution of Russian refugees of former years warranted such a welcome. We chose the easier course, believing it the cheaper; we have since learned by sad experience that it was by far the most expensive and the most disasterous course. For every ghetto tenement there would have been to-day a flourishing farm or a busy workshop in the invigorating country; for every cringing ghetto beggar there would have been a proud burgher; for every consumptive sweatshop tailor, taxing our hospitals and orphanages, there would have been a sturdy toiler with a constitution of iron.

Chose cheapest course and found it dearest.

I know the objection you would here interpose: "We did try to make farmers of them. Did we not, to cite one instance out of many, buy a few thousand acres of land in New Jersey, and establish there a colony of farmers, and did not most of those ingrates desert their farms and hurry back to the ghetto?

The least we say about this and other similar sad episodes the better for us. We did not so much try to make farmers of them as we tried to get rid of them. We planted some of them in the wilderness of New Jersey and on seashore sand, because the land was cheap. Given the choice between New Jersey starvation

Tried to make farmers on seashore sand.

and ghetto congestion, they chose the latter. To our sin of having misdirected them we now add the sin of blaming them for their failure.

Proper settlement would have met with full success.

That they would have made a success of the undertaking is amply proven by the number of fairly successful Jewish farms that have survived to this day. I inspected the Carmel settlement last Thanksgiving day, and, after examining the ingatherings of a number of the Jewish farmers, and after looking over the considerable acreage of one-time mosquito-infected brush land, which their labor had cleared, and their thrift and industry had made productive at last, I could not but feel that, had an opportunity been given them in 1881, and after, similar to that which is now given to individual Jewish farmers in the North West, by the Agricultural Aid Society of Chicago, or that is given at the National Farm School to lads training for leadership of Jewish agricultural settlements, the story of Jewish agricultural colonies in the United States would have had a different reading to-day.

To repeat former blunders would be a crime.

Our first mistake in 1881 was a misfortune. Our repetition of it in 1890 and after was a culpable blunder. Let us beware of committing a crime by repeating the same mistake a third time. We must scatter the refugees now fleeing to our shores, by well organized and rightly directed effort. If we cannot remove the old refugees from the ghetti, we can, to a considerable extent, prevent the new ones from entering them.

How successful colonies might be started.

We must call into convention the heads of the Jewish charities of our land. From the funds at their command for charity purposes, they must set aside, annually, a sum sufficient for part-payment of large tracts of arable and properly located lands, and for the expense involved in the starting of the settlements. On these lands they must provide homes and the necessary farm equipments, and they must so locate these as to constitute groups of central, communal settlements, so as to satisfy the social and educational and religious requirements, and to content the young as well as the old.

In addition to farm equipments, they must provide industrial shops, so that field and factory shall mutually supplement each other, afford work and wages, winter and summer, for women as well as for men, for the old as well as for the young, and, what is most essential, provide an outlet for different tastes and different skill in labor.

Agriculture and industry must supplement each other

In charge of each agricultural settlement, they must place a practically and scientifically trained leader, who, as far as possible, shall be of the faith and people of the colonists. And over a number of such agricultural and industrial settlements they must place a skilled superintendent, who shall watch over their best interests, shall open profitable markets for the produce of their fields and shops, look to cheapest transportation, and to all other matters that may assure success.

Must be properly officered.

After the settlements shall be fairly on the way to success, they must give to each of the colonists an opportunity to acquire his own homestead on terms that, while working no hardships on him, shall reimburse the organization's original investment.

Must be an investment, not a charity.

There will, therefore, be no charity in this plan but true philanthropy. It will be a philanthropy that, though involving a large expense at first, will be the cheapest in the end. It will make laborers instead of paupers, bread-producers instead of bread beggars. It will build up physical and mental and spiritual health instead of ghetto degeneracy and disease. It will restore the Jew to his original Palestinian pursuits, and there, on field and moor, it will create within him anew that moral and virile fibre that in ancient times produced kings, prophets, lawgivers, bards, inspired writers to whom, to this day, the whole civilized world does homage. It will build up a body of people that, by reason of industry and thrift and intelligence and perseverance, will enable their country to apply to them, in slightly altered form, the words of the Proverbs: "Many people have done righteously, but ye excel them all."

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Rabbi JOSEPH KRAUSKOPF, D. D.

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If a Messiah Had Been Born.

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If a Messiah Had Been Born.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 24th, 1905.

Had a traveller from far distant India, who had never visited the occident before, arrived upon our shores during the past week, he would have much marvelled at all the goings on in our midst. Wherever he would have turned, he would have seen busy preparations for some great event at hand; and wherever he would have inquired, he would have been told of a great festival approaching, the greatest in all the year, the festival that brings joy and gladness to young and old, and tokens of love and kindness to rich and poor, that brings light where there is darkness, cheer where there is sorrow, reunion where there has been separation, and peace and good will where there has been hatred and strife.

Hindu surprised at Christmas preparation.

Inquiring as to the why of so joyful a festival, he would have been told that, in the night of December 24th, some nineteen hundred years ago, there was born, in the land of Palestine, the Messiah, the Christ, the only begotten Son of God, named Jesus, sent upon earth to become its Savior from sin, and to establish upon it the reign of eternal peace and universal good will. He would have been told of the marvellous prodigies that preceded and accompanied His coming, how His divine birth had been foretold and immaculately effected; how the very angels appeared in the open heaven to welcome His messianic advent, entoning in His honor, the celestial chant: "Glory to God in the highest; on earth peace, and good will to men," how a lustrous star forsook its orbit for the purpose of showing the newly-born Christ-child to wise men coming from the far East to worship it.

Told the reason why.

And he would have been told of the beautiful life and teaching of the *Messiah*, how He made love and peace the basic principles of religion, how He abhorred war and wealth and

hypocrisy, how he befriended especially the poor and fallen and oppressed, how He bade His followers to be meek and merciful, to love their enemies, to resist no evil, to do as they would be done by, to suffer rather than to cause suffering, to be persecuted rather than to persecute, not to judge lest they themselves be judged, nor to punish others unless they themselves be free from sin. And he would have been told how, because of these exalted teachings, He, the Christ-God, was cruelly slain by man, how His teachings were preserved by a faithful band of followers, who gradually grew in numbers until, to-day, some four hundred millions call themselves Christians, confess Christ's teachings as their religion, and profess Christ's life to be the pattern for their own.

Much as our Hindu visitor would have marvelled at all the festal preparations, he would have marvelled yet more at the story of the origin of the Christmas festival. It would have sounded so similar to what he had learned of the miraculous birth and of the self-sacrificing life and beautiful teachings of Buddha, the Messiah of some four hundred millions of followers in Asia, that it would have been difficult for him not to believe that he had listened to an occidentalized version of the Messiah of the Orient.

Yet more surprised at reason given.

And the story of the confession and profession of Christians would have been so different from what he had been taught of them that he would have found it no easy task to reconcile the two. He would have recalled how, before leaving home, he had been cautioned to be on his guard while travelling through Christian lands, that he would find fraud and corruption flourishing everywhere, that he would see little of loving the enemy and of resisting no evil, little of peace and good-will among men, that he would meet with much misery and suffering among the poor, and with much arrogance and corrupting power among the rich, that he would see the countries bristling with armies and armaments, and classes and peoples arrayed against each other, ready for cruel war.

Had been cautioned against morals in Christendom.

And yet more would he have recalled the story that has sickened the whole of the Orient, the story of the atrocities of

Christian armies in China, during their recent invasion of that land, the story of how that invasion had been planned to rob China of some of her most valuable territory, how a Christian emperor, before sending off his army with his Christian blessing for that warfare of pillage and rapine and wanton bloodshed, instructed them not to give quarter to the enemy nor to make prisoners of them but to dispatch them at once, and so to use their weapons that for a thousand years hence no Chinaman will dare even to look askance at a Christian soldier, a parting injunction that was so faithfully executed that, to this day, the name of Christian strikes terror in the men, and yet more in the women, of that wronged and helpless people.

Warned by crimes in Chinese war.

And he would have recalled the horrors of the recent Russo-Japanese war, a war brought on by Russian avarice and treachery, a war that cost the lives of upward of a million of human beings, and that widowed and orphaned and darkened the lives of a number of millions more, a war in which unspeakable outrages were committed but in which the Japanese showed themselves far more human than the Russians, who call themselves the holiest of Christians, and who marched into battle headed by chaplains carrying icons of the Christ who had prohibited the use of arms, who had taught them to spread peace and good will among men, to resist no evil, to do good to them that would do them harm, not only to love their neighbors as themselves but even to love their enemy.

In Russo-Japanese war.

And the more our Hindu visitor would try to harmonize the story of the Christ and the life lived by Christians, the greater would his perplexity become. On the one side, he would have a Messiah who came from God, the Father, as God, the Son, to redeem all mankind from sin; on the other side, he would see Him slain by man, before His work had scarcely begun, leaving the world as sinful as He had found it. On the one side, he would have a Savior who came to save all mankind; on the other side, he would find that more than half of mankind either knew but little of His life and work, or had never as much as heard of Him, notwithstanding that

Perplexed by contradiction between profession and practice.

nineteen hundred years have passed since His advent. On the one side, he would have a Divine Teacher who came for the sole purpose of teaching beautiful lessons and of setting the example of the godly life; on the other side, he would see millions of people professing to be followers of His teachings, and yet denying by their practices all that they profess.

Disbelieves that a Messiah had come

And very naturally, he would conclude that, whatever Jesus may have been, a Messiah He was not. No Son of God would have so utterly failed in His mission of establishing the Kingdom of Heaven upon earth. No Divine Being would have suffered Himself to be slain by human hand, and that, before the purpose of His coming had been fulfilled. No Savior of all mankind would to this day have continued unknown to more than half of the world which He had been sent to save. If a Messiah had been born, and had done the work for which He had been divinely sent, our Hindu traveller would conclude, the world would have been far different to-day. Warfare would long since have ceased. Hatred between man and man would have been heard of no more. Wherever human being dwelled there also would have dwelled the spirit of God, and brotherly peace and that mutual good will that knows no difference between race or color or nationality.

His perplexity that of Jew.

I have purposely presented these arguments—arguments that were actually offered, some years ago, in a friendly religious discussion between a cultured Hindu and myself—that we might have some conception of how the story of Jesus, as a Son of God and a Messiah, is received by followers of faiths other than Judaism, the Jew's disbelief in the Messiahship of Jesus being generally charged either to obstinacy or prejudice or stupidity.

Christmas a pre-Christian festival

As is well known, the Jew is no participant in the celebration of Christmas as the natal day of a Christ, a Messiah, a Savior of mankind. He knows that the festal celebration of the night of December 24th is older than Christianity, that it is of pagan origin, a remnant of the ancient and world-wide solar worship, that made the winter solstice, at the end of the solar year, an especial occasion for rejoicing, for lighting of logs and candles,

for decorating the home with green sprigs or trees, for receiving visits from Santa Claus, for exchanging presents and for liberating slaves, because the shortest day of the year had been reached, because the long winter-nights would soon shorten, and the days lengthen, and spring and summer come again and ripen once more blessed harvests.

Jew ready to celebrate it as Volksfest.

Mindful of the origin of the festival of the winter solstice, mindful that the making it the natal night of Jesus was a makeshift to give a Christian character to an ineradicable pagan festival, was a clever substitution of the birth of the Son for the rebirth of the Sun, and conscious also that it is generally celebrated as a *Volksfest*, a festival of universal rejoicing, no regard being paid by very many to the religious aspect that has been given to it by the church, the Jew is even ready to take part in the general happiness and good-will that prevails on that day, ready, especially for the sake of the young, to celebrate it as it was celebrated in the long ago, when all the world was young, when even the old were but children of larger growth.

Even as birthday of Jesus.

And, though aware that nothing is historically known of the natal day of Jesus, the Jew is even ready to celebrate Christmas day as the anniversary of the birth of Jesus, that day being as good as any other for rejoicing that from his people has gone forth the one man who, more than any other, has influenced the religion and life of the occidental world; the one man, who carried the idealism of the Prophets and Rabbis of old into a world steeped in gross materialism; the one man who, by living the exalted lessons taught by the wise men of Israel, and by stamping his personality upon his immediate followers, set the exemplar of the true religious life for all time and for every people; the one man who, no matter how great the wrongs and crimes that have been perpetrated in his name, and, no matter how many and how flagrant the liberties that have been taken with his teachings, has left behind a moral code that, had it been faithfully practiced by those professing themselves his followers, would long since have obliterated every difference between Jew and Non-Jew, would long since have established peace and

good-will among more than one-half of human kind, if not in all the world.

But the Jew is not ready to celebrate Christmas as the natal day of a *Messiah*, and from what I know of the Jew and of his history, I can safely say that he never will be. On the contrary, it is on such days as Christmas that he is readier than ever to raise his protest against the mistranslation and misconception and perversion of the Messianic dreams of the Prophets of old, dreams of God-inspired idealists and enthusiasts, dreams that looked to the coming of a savior, who would save the people of Israel from the cruel yoke of the heathen, of a redeemer, who would redeem the land of Palestine from the power of the tyrant, would cleanse it of its pollution, as did the valiant Maccabees in earlier days, would rehabilitate Jerusalem and its proud Temple in their pristine glory, would restore the scattered and lost of Israel to their native soil, where, beating their swords into plowshares and their spears into pruning-hooks, and making their land once more to overflow with milk and honey, they would again sit under their vines and fig-trees, enjoying the fruit of their labor, with none to hurt them, with none to make them afraid.*

But not as birthday of a Messiah.

It is on such days as Christmas and Easter that Jews feel more keenly than on all other days the infamy which unscrupulous propagandists heaped upon them in freeing the Romans from the guilt of having nailed a Jewish patriot and martyr to the cross, from the guilt of having written over his lacerated head the words *Jesus Nazarenus Rex Judæorum*, Jesus of Nazareth King of the Jews, as a warning of the fate awaiting other would-be-deliverers of the Jews, and then charging the Jews with the absurdest of all charges, with having crucified a *Messiah*, with having killed a *God*.

Jew's protest loud on Christmas day.

Louder than on other days does the Jew declare on such days as Christmas that a Messiah has not yet come. Had he come, the Jew would have been the first to know of his advent, for from off his hands and feet would have been stricken the chains which a cruel world has fastened upon him, which have

* Isaiah II, 2-4; XI, 9; Micah IV, 4.

held him shackled to the direst fate that has ever fallen to the lot of man; and from off his brow would have been lifted the lacerating crown of thorns which a malignant world has pressed upon him.

Had a Messiah been born, he would have been a Messenger of Peace and Good Will, a disseminator of brotherly love and neighborly kindliness, and he would never have suffered that people, that has deserved better than all others for the work it has done in the civilization and spiritualization of half of mankind, to endure massacre, outrage, cruelty, exile, expatriation, ignominy, at the hands of those calling themselves followers of the Messiah.

A Messiah would have come as peace-maker.

Had a Messiah been born, there would never have entered into life those horrible instruments of cruelty, the inquisition, the torture chambre, the *autos da fe*, that, for many dark and brutal centuries, tried to make the name of the Messiah glorious and blessed among the Jews.

Would not have suffered cruelties against Jews in the past.

Had a Messiah been born, he would never have suffered those whose hands were red with human blood, and whose hearts were black with foulest guilt, those, who had upon their souls the murder of such noble men as Savanarola, John Huss, Jerome of Prague, Giordano Bruno, Michael Servetus, Bishop Latimer, and a host of others, He would never have suffered the slayers of these noble men to style themselves avengers on the Jews for a crime charged against ancestors of Jews, a crime which they did not commit at all.

Had a Messiah been born, those outrages against Jews in Russia, outrages against tottering old men, against defenseless women and helpless infants, which during the past decades of years have appalled civilized society, could never have been looked upon unmoved, unstopped by one who as God, the Son, had been sent upon the earth by God, the Father, to purge it of godlessness and to cleanse the heart of man from sin.

Nor in the present.

And if it be held that all these sufferings have been visited upon the Jew for having spurned the Messiahship of Jesus, then, the Jew's answer is, if a Messiah had been born, he surely would have made His Messiahship known to those of

whom and among whom and for whom He was born, and when they did not and could not recognize in Him the Messiah they had looked for, He, the God to whom all things are possible, would have opened their eyes, and in the goodness of His heart would have made them to see, instead of shutting their eyes yet tighter, and then visiting upon them, nineteen hundred years long, the direst punishment for not seeing and believing what their intellect did not permit them to see and to believe.

Nor cruelties among Christians themselves.

Had a Messiah been born, a very large part of the history of those who profess themselves His followers would never have been written in blood. Never would we have read of persecutions and cruelties and bloodsheds among Christian sects because of merest verbal differences as to the nature of the Messiah or as to the real meaning of dogmas and doctrines disseminated in His name. Never would we have read of conversions effected with the edge of the sword, never of the annihilation of the Albigensis and the Waldensians, never of the St. Bartholomew night massacre, nor of the Spanish outrages in the Netherlands, nor of the thousand other cruelties of Christian against Christian, perpetrated for the glory of the Messiah.

Nor present-day sufferings and wrongs.

Had a Messiah been born, it is but reasonable to believe that He would have entered the world to guide aright its moral destiny. Of what good would have been His coming, if it was but to withdraw again almost as soon as He had come, and to leave the world as bad as He had found it? Turn where we may to-day, we see little of a Messiah having come. War rages; evil flourishes; vice festers on the very surface of society. Governments and corporations are steeped in corruption. Greed and selfishness are the ruling passions.

The Messiah yet to come.

Yes, the Messiah is yet to come. The peace and good-will that are manifest on the one day of Christmas need multiplication by the number 365. When that number shall have been reached the Messianic age will have dawned, and every man, woman and child that helped to bring it on will have been a Messiah —a son, a daughter, of God.

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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Philadelphia, February 5th, 1905.

Scriptural Selection: Jonah, Chapter iv.

Text: "In his love and in his pity he redeemed them." Isaiah lxiii, 9.

In a little prayer that is offered as grace at my table, there occurs the expression: "May we, in partaking of our meal remember that food is given us to sustain life, and that life means service—service to ourselves, to our fellowmen, and to Thee, the Giver of All." A guest questioned, one day, the wisdom of the wording of that grace. He believed it smacked of selfishness to speak of service to self first, and he thought it a bit sacrilegious to mention God as the last of all to whom service is to be rendered.

"Self first, our fellowmen next," teaching of modern theology.

The criticism was not surprising. The friend was raised in the old-school theology that confines religion largely to the House of God, that makes piety synonymous with modes of worship and with the manner of complying with the ceremonial law. According to that conception of religion, God exists solely for the purpose of being worshipped, and for keeping a strict watch on man's compliance with all the minutiæ of the ceremonial law; He is with nothing so much pleased as with receiving all the attention of man, as if man had not needs of his own which God wants him to look after first, as if man had not duties toward his fellowmen that next required his attention, as if the Bible had not taught in diverse places that, by serving our own best interests and those of our fellowmen, we, at the same time, render the highest service unto God,

Teaching of old theology "God first and last and all the time."

Of all obsolete forms of belief, the one that dies hardest is the tenet that it is in service of God that we show our piety most, that the larger the number of our prayers, the longer the hours of our fasting, the more numerous our genuflexions, the stricter our compliance with the ceremonial law, the more acceptable are we in the sight of God—even though some of that time, expended on alleviating the sufferings of our fellow-kind, might have brought light into some darkened home, and cheer to some sorrowing soul. So deep-seated is the belief that formal worship constitutes piety, that it is quite a common thing to hear people, whose every thought and deed is an act of religion, whose every word is witness that the love of God and the love of man dwell in their hearts, speaking of themselves as not being religious, when what they really mean to say is that they are not followers of the ceremonial law.

Piety misunderstood.

Slow is the headway of that understanding of religion that regards all modes of service, all manners of worship, all forms and ceremonies as but a means to definite end—that of consecrating self, through communion with God, to the development of the highest interests of self and those of our fellowmen.

Worship but means to end.

The wording of the grace, spoken of at the beginning of our discourse, is correct. If life have any purpose at all, it must be that of developing to their utmost the powers and faculties with which we have been dowered. We have been given a brain to think, a heart to feel, a soul to aspire. The greater the time and labor we bestow on their development, the higher we rise in moral excellence and human usefulness. The better the care we bestow on the physical body, the easier and the speedier is the development of our intellectual and moral and spiritual nature. It is evident, therefore, that self-interest, self-care, self-protection, self-preservation is the first law and duty of life.

Self-care first law of life.

With all our boasted advance in modern times, we have scarcely caught up with that great moral principle, which Rabbi Hillel enunciated nearly two thousand years ago, when he said: "If I am not for myself, who is for me? And if I am only for myself, where is the use of me? And if not now, when?"

Such the teaching of Hillel.

I know of no teaching more unselfish, more sturdily independent, than that of "Self first!" than that of guiding one's life on the principle that, if I am not for myself no one else will be or ought to be for me; but, if I am for myself, no one else need be for me, and, besides, I may be able to be of service to many another. The farmers have a saying: "A man that gives away all his seed-corn in the spring will beg in the autumn." It is a saying which all of us can afford to commit to memory. Charity has become a fad in certain quarters, and many a one wins a reputation for being good to others at the cost of being bad to himself or to his own. He that has eyes only for others' needs is blind to his own, and often stalks into ruin through such blindness. Many a one's ill health or poverty or family trouble had its origin in his attending to every body's affairs except his own. No one can be a friend to others who is an enemy to himself and to his household. No one can build up another's home who ruins his own. No woman can mother another's children whose own children are ill-fed, ill-trained, because of a lack of a mother's care.

Who cares not for self cares not for others.

Few people do as much harm to charity as those who neglect their own in trying to help others. They become deterrents. People point them out as warnings. "You see that man, yonder," they say, "he was a rich man once, and was honored and respected in the community. He began to dabble in charity, he gave too freely, loaned too readily,—to-day he is a ruined man." "You see that woman there," they continue, "hers was a happy home once; she acquired the charity fad, she gave up her time to slumming, to attending sewing societies for the benefit of the Hottentots, to absenting herself night after night attending meetings; servants managed the household and the nursery; husband and children, finding no cheer at home, sought and found it elsewhere, and a once happy home now lies in ruins," and they generally conclude by saying: "we have seen enough of charity to keep our hands off it for ever."

Self-neglect harms charity.

So you see, Hillel was right when he said: "If I am not for myself, who is for me?" But he did not stop there; he

Exclusive self-care, however, is selfishness.

went on to say: "If I am only for myself, where is the use of me?" The law of self-care implies care for others. Self-care means search for happiness, for peace and safety, for the necessities of life, for education and companionship, and these we cannot have unless we live in society. And we cannot have them even in society, unless our fellowmen are safe and well, unless self-care co-ordinates with care for others. As society is now organized, a proportion of it will ever be weak and helpless, thriftless and shiftless, diseased and defective, vicious and criminal. To suffer these to continue uncared for, unaided, uncorrected, is to neglect self as much as them, is a disregard of self-interest as great as would be the sufferance of a malarial swamp in our immediate environment. If, with power to help at my command, I can look upon these unfortunates, without a feeling of pity, without an effort to save, to alleviate, to guide, am I not worse than brute, for are there not species of animals in whom the feeling of pity, the impulse of aiding in danger and of alleviating suffering is remarkably developed?

The law of humanity makes all men kin, and the law of kinship is kindness. In fact, the word *kind* and *kin* are derived from the same root. As that family prospers best where the law of kindness rules among all its kin, so fares that society best in which kindness links all its members into a bond of fellowship. And as that body is soundest in which all organs coordinate harmoniously and cooperate helpfully, so is that state of society healthiest in which all are the care of each, and each is the care of all. "The human race," as Fichte taught a century ago, "is an individual of which each man and woman is a separate organ." Let but one of these organs be disabeled or diseased, and the strength and efficiency of the whole body is correspondingly impaired or debilitated.

Law of humanity imposes duties of each to all.

It is not for nothing that civilized society has cherished as the very foundation of ethical religion the teachings "Love thy neighbor as thyself." "Do unto others as you would have others do unto you." "Bear ye one another's burdens." And it is because of these teachings more than any other that Judaism

That the message and practice of the great religious teachers.

and Christianity have made the headway they have. And it was because of the translation of these teachings into their daily lives that the founders of these religions acquired their eternal hold on the hearts of mankind. Their mental and moral and spiritual culture showed that they did not neglect self, but their lives also showed that they did not forget their duties toward their fellowmen. Where men suffered, where men hungered for the bread of life, where men were oppressed and wronged, where they had fallen and gone astray, there was their heart, there their pity, there their service. The man of crime, the woman of sin—all had their commiseration, their counsel to sin no more, their encouragement to walk henceforth in the way of righteousness.

Yes, I know the all too oft-repeated saying: "These men had time to take an interest in suffering humanity, but we are busy, we have all we can do to attend to our own affairs." The society that is too busy to extend a helping hand to a suffering brother will in the end give up more time, and for the most part in vain, in trying to eradicate the ills and wrongs that will have had time to root themselves deep. No, these great teachers of mankind were busy men, hard-working men, tillers of the soil, herdsmen, fishermen, artisans. And they were poor men, earning their bread in the sweat of their brow. They were rich only in heart, in pity, rich in what many of us, with all our wealth, seem so poor.

They had less time and means than we.

And I know that other saying: "By and by, when I shall have accumulated money enough, I shall have plenty of time, then will I do my share toward bettering the sad lot of my suffering brethren." When will that day come? When will you have accumulated enough? When the once dreamed of fortune of $10,000 will be reached, the $100,000 goal will be in front of you. When that will be reached, your appetite will be whetted for the million.

When shall we have more time?

And when will you have plenty of time? When you will be old and decrepit? When the body shall have grown feeble and the mind shall have lost its cunning? When the hand shall have become so calloused by selfishness as to be no longer able to pinch off a crumb

When more means

from all your fortune for the poor? Will it be when the ear, through constant refusal to listen to the cry of suffering, shall have become so hardened as to be no more moved by the wail of hunger, by the pang of cold, by the cry of cruelty and oppression? Will it be when such wrongs as those now suffered by the *white slaves* in your city will no longer be able to arouse your indignation, or stir you to save other fathers' daughters and other brothers' sisters from a life of infamy and shame? Will it be when the appeal to you out of the heart of the Ghetto for aid to maintain religious instruction and religious service, by means of which their children might be saved from the abysses of sin that surround them, will, as now, fall upon deaf ears?

Consequences of our lack of pity.

I know of nothing at which future generations will wonder as much as at the revelations that were made during the past week or two, of the moral evil festering unhindered on the very surface of our city,—young women, often mere children scarcely in their teens, lured to dens of vice by traffickers in human flesh, tempted from homes of innocence to houses of sin by dealers in infamy, trapped, sold, imprisoned, almost within reach of our voice.

Evils that pity might have prevented.

I spoke of revelations during the past week or so; I should have said during the past decade of years. We have known of this traffick going on for years. We have known of the hundreds of innocents that have been offered to that Moloch of sin. We have known of the hundreds of others marked for the orgies. We have pointed our finger to the causes that made such debasement and outrage possible. We sounded, time and again, a loud cry of alarm. We showed how the unfortunate indwellers of our crowded and filthy Ghetto were the special prey of these purveyors of vice. We pleaded for decent homes for these people. We showed how every sense of decency was blunted by the crowded and miserable condition in which they lived—often six or eight persons of all ages and of both sexes thrown together into one or two rooms that had to serve the purpose of living-room, sleeping-room, kitchen, laundry, workshop, dining-room, hospital. We showed how the slavery of the sweat-shop-life in the filthy Ghetto bred discontent and revolt,

and made even the vilest kind of life preferable to the constant grind of toil at starvation wages. We showed how a remedy lay in scattering these people, in diversifying their occupations, in ennobling their environment, in encouraging and facilitating their return to the soil, where there is physical and moral health and wealth in abundance for all. We showed how the young of these people needed especially the moral and spiritual influences of religious instruction, and that provisions must be made for the needs of their soul as much as for the needs of their body.

What has our answer been? Condemnation of these unfortunates in plenty; of words of pity there have been few. What voice was raised in their behalf? What foot moved to their assistance? What hand lifted for their rescue? What if our own daughters had been so exposed, had been lured to infamy and shame as these unfortunates had been? What if we had lifted our voices, and cried aloud to those who had the power to help: "Have pity on us, save us, shield us, deliver us!" What if we had received the answer that we have given them?

And what of our exultant admiration in our churches of the Biblical teachings: "Love thy neighbor as thyself." "Whatsoever ye would have that men should do to you, that do ye even unto others." "Brethren, bear ye one another's burdens." I tell you friends, there is a good deal of *piety* that, to become serviceable, requires the erasure of its middle letter *e*. What would be left would be *pity*. There is more piety in pity than in half of all your creeds.

More piety in pity than in half the creeds.

Let me once more refer you for a timely and needed lesson to the text of Parsifal, that twice before this has been to us a source of religious inspiration and of moral instruction. You remember how Amfortas, upon yielding to sin, received a mortal wound which no physician could cure and no balm could soothe. There is a prophecy that healing would come at last through one, who is guileless and innocent, and who, through pity, has become wise. Parsifal appears. Being guileless and innocent, he raises the hope that he might be the promised healer. Amfortas

Parsifal made wise through pity.

is brought into his presence. The lad looks upon his sufferings unmoved; disappoints the hopes he has raised, and is driven off. Years pass. Parsifal returns. The lad has grown into a man. He has met with temptation. He has experienced suffering. Pity has made him wise. He is no longer indifferent to the sufferings of Amfortas. Pity moves him to touch the wound, and it is healed.

Suffering cured through pity.

Amfortas symbolizes the unfortunates of our slums and Ghettoes. Whether with or without cause, they have yielded to the temptation of sin. Misery and suffering have seized upon them. All manners of cures have been attempted; all kinds of prophylactics have been applied. But none has effected the cure, because none has had mixed with it the ingredient of pity.

Pity will cure our evils.

Ah, yes, once pity shall seize upon us to the same degree that sin has seized upon these unfortunates, once pity shall stir in our hearts as suffering tortures theirs, once we shall feel drawn towards them as we now feel repelled from them, once we shall cease fleeing from them as if they were lepers, as if mere brushing against them might pollute us, and remember that, had we been environed and neglected and tempted as they had been, we might have become what they have become—once such pity shall seize upon us, and we shall become wise. We will touch the wound at its core, and heal it. We will remove the cause of the disease. We will better their environments, will provide homes that will elevate and not debase. By scattering the overcrowded and by diversifying their occupations, we will relieve their congestion, their crushing competition, their physical and moral pollution. With all our might and main, we will aid the stream back to he soil, where the physically and morally and spiritually unhealthy will revive and regenerate. Bearing in mind that man lives not by bread alone, but by the spirit as well, we will provide the religious school and the religious service for which their hearts yearn, which shall bring back the lost and the stray, and shall save the still spared from becoming lost and from going astray.

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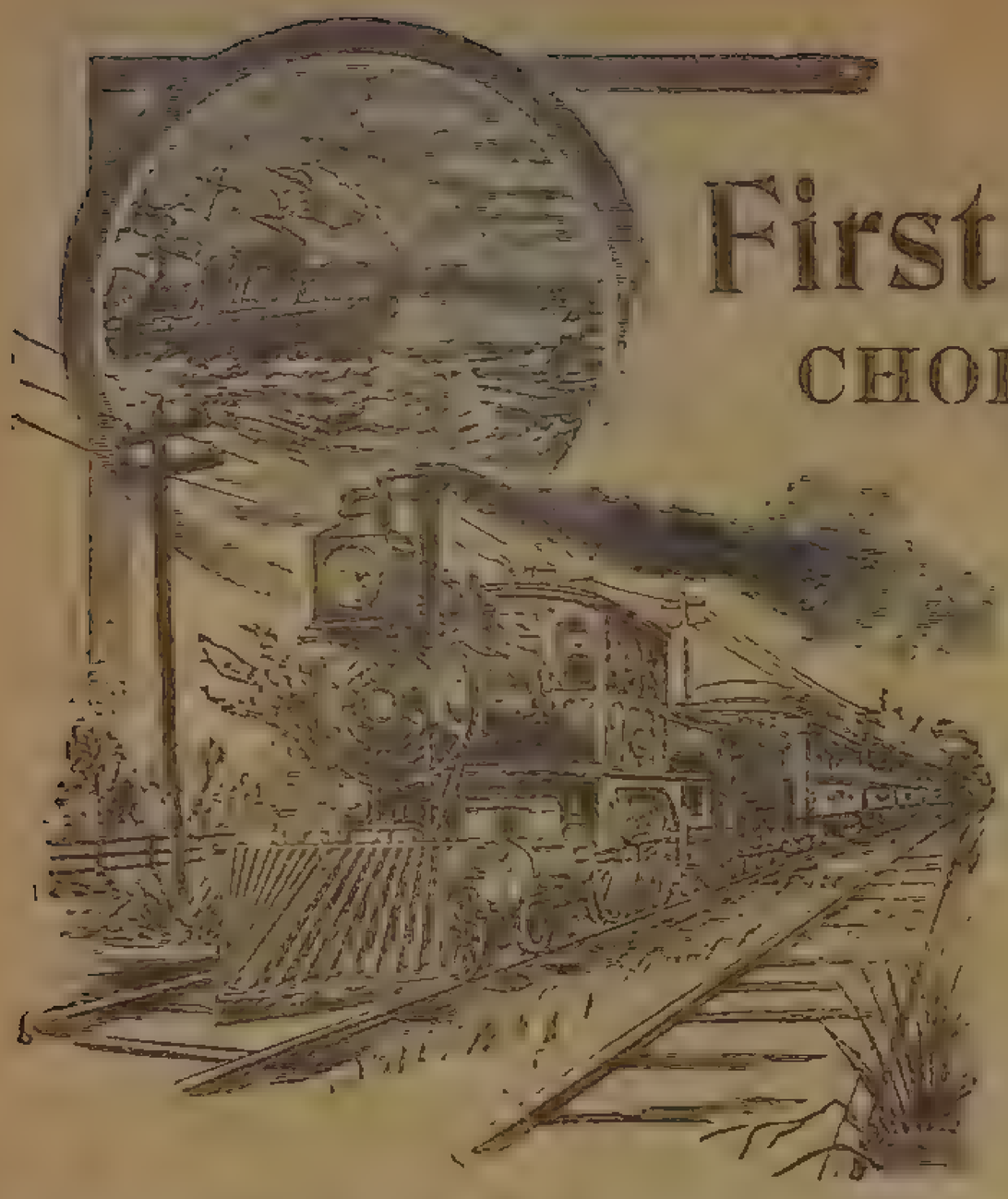

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The Brain *versus* the Heart.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 7th, 1906.

Two kinds of thought have possessed the more serious among us, since the advent of the new year. Some of us, in reviewing the past year, have found occasion for thankfulness; others have found therein nothing but cause for lament. There is a third class to which, I trust, most of us belong, the class that, upon painful review, finds that there is cause both for rejoicing as well as for sorrowing.

New Year's rejoicings and complaints.

There is much reason for being thankful for all that the year has brought. Peace has reigned within our borders. Our harvests have been bountiful. Our commerce and industries have flourished. No shadow of menacing war or famine or pestilence mars the prospect of our view. If there have been losses, there have been more of gains. If there has been failure, it may ultimately prove to have been but another way of spelling success. If there has been suffering because of ignorance or avarice or inhumanity there have been abundant blessings because of a widening of knowledge and a deepening of good will. If progress has been slow or entirely unperceived, the fault is not with progress but with our impatience or opposition.

Cause for rejoicing.

Who has ever seen the grass grow in the genial spring, or who has ever marked off the stages by which the first faint rays of dawn gradually turn into noon-day brightness, or whose eye ever followed the infinitessimal gradations through which the newly-born infant passes into man's estate? As injurious as would be a too rapid change from darkness to light or from winter to summer or from infancy to manhood, so fateful would be a too rapid progress from the lower to a higher state in the realm of mind or morals. All nature, whether physical or psychic, is under the law of evolution, and evolution operates along lines that

Evolution advances slowly.

are exceedingly slow. It never moves by leaps or bounds. With the end it aims at clear before it, it is content to labor millions and myriads of millions of years in reaching it. It is as if but yesterday since the link connecting us with the lower animal was sundered, it will take countless ages before the link that shall unite us with the angels, a bond now in the process of forming, shall have been completed.

Progress under law of evolution.

In our enjoyment of present blessings, we seldom stop to measure the length of time that stretches between the sowing of the germinal seed and the gathering of the ripened harvest. Three thousand years and more had to pass before the cry for independence, heard at the banks of the Nile, could be heard at the banks of the Delaware, and that is only now beginning to be heard at the banks of the Neva. How many times three thousand years will have to pass before the divine call that Abraham heard: "Be thou a blessing" will resound in the hearts of all men, and stir all alike to thoughts and deeds of godliness? The higher the goal the slower the progress. If tens of centuries had to pass before the crude stone-blade could become a McCormick reaper and self-binder, before the dug-out canoe could become a transatlantic grey-hound, or the sun-dial could become a Lick observatory, or the sharp thorn a sewing machine, how many times tens of centuries will have to pass before the selfishness and hatred and cruelty of the present day will have turned into universal peace and eternal good-will?

Progress in some things needlessly slow.

Knowing, therfore, that evolution, though progressing slowly, progresses all the time, there is little reason for lamenting at the slowness of our advance. There is much that ought to be better but that, by reason of our present limitations, cannot be better than it is. But, it is no less true, that there is much for the betterment of which the time is more than ripe, for the full inauguration of which every obstacle is removed, but that nevertheless continues in the evil rut of old, because we will not permit it to be otherwise. There are a thousand things done to-day which we know to be wrong, which we have the power to right or root out, yet which we do or tolerate, to our own or others' evil.

We slave for wealth as if it were the only thing worth slaving for, as if all the ages had not made it clear that being wealthy is by no means a synonym of being happy. We cringe and bow before the so-called successful, even though the story of the lives of many of them may disgust us, or their lack of heart may offend us. We worship success as we worship nothing else, and show a reverence to the man of mere brain that we never dream of showing to those whose excellence is only of the heart. We make an idol of the success-producing brain—and by success we generally mean skill in outstripping and outshining others, no matter what the means may be that are employed. For the development of such power we deem no labor too great, no expense too large. From Kindergarten to University, the highest ambition is to cram the head full with the knowledge or accomplishments that may assure worldly success; that the heart and soul may in the mean time be dwarfed and starved seems of little concern to society. From home to school and from school to home, the child is hounded with the thought that the greater its brain-power the greater its success in life; and, to make sure of that success, the training of the heart is only too often sacrificed.

We make an idolatry of mere success.

There are those who go the entire length of eliminating the heart element in entering upon the battle of life. The heart has no place, say they, in the modern struggle for existence; on the contrary, it is often a harassing obstacle on the road to victory. Where the hand of all men is against each, say they, there is no place for scruples of conscience and no time for listening to the mandates of the heart. There is but one battle-cry, and that is *Success*, and where that is to be obtained, little or no heed is to be paid to righteousness or justice, to honor or honesty. Once successful, say they, and they will have all the honor they want, no matter what the means may have been by which their success was obtained; once possessing power, and they will see a world at their feet, no matter whether their might was secured at the cost of right. The world has smiles and wreaths—so runs their doctrine—for the man who succeeds, for the man of brain; it has but the sneer of contempt, or, at best, but a word of pity, for the man who fails.

Heart regarded a hindrance in battle of life.

And, vicious as the argument is, they seem to be justified in presenting it, for, we see men courted because they have succeeded, who, were they to lose their fortune or power to day, would be spurned and scorned to-morrow, so utterly despicable are they. Men, whose mere presence seems to pollute the atmosphere, we see admitted into the best society, because a cunning and unscrupulous brain has lifted them financially to the top, even though their utter want of heart has long since hurled them morally to the lowest abyss of debasement. We see men eminent in Congress, in the judiciary, even in the ministry, who, were choice to be made with an eye to the heart as well as to the head, would be found unworthy even of the lowest office in the gift of the people.

Honors for brain contempt for heart

It is to such humiliation of the heart that we must trace much of the cause of our modern lament. It is to our relegating the education of the heart to the rear, as something deserving little or no attention, that we must assign the cause of the many corruptions that have of late attacked our domestic and social and political life. It is to our forgetfulness of the Biblical teaching: "Of all things to be guarded, guard the heart, for out of it are the issues of life" that we must attribute the cause of a needlessly slow progression in morals.

Corruptions due to neglect of heart.

We would eliminate a thousand ills of modern society, were we to understand that no education is worthy of that name in which the same time and care that is given to the head is not given to the heart, that no training is worthy of the time and money expended upon it, in which the head is not spiritualized by the heart, and the heart intellectualized by the head. We would progress much faster than we do, were we to appreciate truly that no success is true success that wins approval from the head and not also from the heart, and that no failure is real failure that has back of it the consciousness that, even if, after long and faithful labor, nothing has been won of silver and gold, nothing has been lost of honor and rectitude.

Head and heart must intellectualize and spiritualize each other.

The Private *versus* the Public School.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 14th, 1906.

The factors that have made the United States the prosperous and influential Nation that it has become are many and diverse. As the very first, we must mention the kind of people who formed our earliest colonies, the love of religious and political liberty that brought them here, the liberal government and institutions they founded, and which they cherished and guarded and bequeathed as the most sacred of all their possessions and legacies. As next in order, we must mention the Open Door policy our country pursued with respect to the immigrant. From the very first, it made the stranger welcome, and, from that time to this, there has not been a year that has not witnessed the landing upon our shores of vast numbers of the enterprising, the vigorous, the liberty-loving youth and flower of other nations, who, in their eagerness to further their own welfare, threw themselves into their labor with a zeal and enthusiasm that promoted the welfare of the country as much as their own. Next we must mention the great, natural resources of our country, our vast areas of land, our fertile soil, our rich mines, our ample harbors, our navigable streams, our diverse climes, all yielding abundant opportunities for hands willing to work and for minds capable of planning new modes of enlarging their country's usefulness and their own prosperity. As yet another source of our country's prosperity, we must mention the union that links all our states into a close bond of sisterhood, a bond that constitutes a safeguard against those frictions and jealousies and hatreds that generally exist between neighboring peoples of different governments and speech, and that only too frequently give rise to bitter and disasterous wars.

Causes that have built up prosperity of our Nation.

Yet, not any of the factors that I have named has contributed as much toward the upbuilding and safe-guarding of our Nation as has the Public School. Greater than the sacred heritage which our Pilgrim Fathers have bequeathed unto us, greater than the welcome which our country has extended to the immigrant, greater than the natural resources of our land and the union between our states, has been our system of public school education, that has welded into a common, homogeneous, patriotic people a vast, heterogeneous populace, coming from all parts of the world and bringing with them all sorts of ideas and characteristics.

Greatest of all the Public School.

Without a public school as a unifier of dissimilar peoples, every advantage of salubriousness of climate, of productiveness of soil, of wealth of mines and of facility of commerce would have failed of beneficent results. The people would have constituted a mass of nationalities within a nation, split up into different languages, animated by different prejudices, jarring against each other and warring with one another, pulling to the same extent apart as they now hold together, and out of such a Babel of confusion no nation of our present dimension and prosperity could ever have emerged. The Public School was, from the first, the crucible in which all that was foreign and un-American was scummed off, and in which the purified mass left behind was prepared for mintage into true American citizenship.

Unified the different peoples.

It was in the public school, where the children of the rich and poor sat side by side, that the lesson of the equality of all before God and before the law was first and lastingly implanted. It was in the public school, whence went forth many of our noblest presidents and wisest statesmen and ablest upbuilders of our country, that the lesson of equal right and equal opportunity became the life-dower of every pupil. It was in the public school, where the only wealth recognized was the wealth of mind, and where the only distinction rewarded was that of conscientious labor, that the rich learned the superiority of mind over gold, and the poor realized the possibilities of close application and of sterling worth. It was in the public school, where gathered

Inculcated the spirit of democracy

daily all classes and conditions of pupils, that boys and girls were fitted for the school of life; it was there, where they learned to know the varieties of people that make up human society, the sunshines and shadows that enter into human existence, and found it later a most useful knowledge for keeping the intellect awake, the heart warm, the hand active, and for moving with the least possible friction among their fellow-kind.

Many and remarkable were the deeds of heroism and wisdom of our Pilgrim Fathers, but I know of none that in foresight and self-abnegation exceeded their establishing a free, public school, and their making attendance upon it compulsory, and this but a few years after their landing at Plymouth Rock, and before they had yet acquired the means of keeping hunger and cold and the wild beast and the wild man from their doors. The £400 which the founders of Boston voted, but six years after the settlement of that city, for the establishment of a free public school, a sum exceeding the entire tax levy of the colony for the year, was the most profitable investment ever made for our country. Neither our war of independence nor our conquest of the vast trans-Mississippi region nor our purchase of Louisiana nor our abolition of slavery has yielded the profits that has accrued to us from that investment in that little Massachusetts "school house beside the church." That little school-house has grown into tens of thousands of school-houses, and the two or three teachers have grown to hundreds of thousands, and the few score pupils have grown to more than fifteen millions, and not all our banking houses equal in value the worth of our schools, nor all our banknotes the worth of our school-books, nor do all our army and navy, all our forts and armories afford the protection to our Nation that is afforded by the boys and girls of our free public schools.

Proved our most profitable investment.

And as long as our free public school will continue to be reverenced by us as the most sacred legacy of our fathers so long will our country continue safe and sound at the core, so long will the equality upon which our Nation is founded and the spirit of liberty by which it is secured continue as the bulwark of our republic

As long as our Public School safe our Republic safe.

and as the palladium of our rights. For, a free government can be maintained only by a people capable of self-government and unified by the same standards of right and duty, and, without a universal and unified system of free public school education, such self-government and unification are impossible.

Public School best training ground for democratic life.

In a free country, a man's power of self-government must precede his power of governing others or of being governed by others, and that power can only be acquired in a free public school, where all alike, rich and poor, foreign-born and native, are under the same rule and discipline, instructed in the same lessons, stirred by the same stories of our heroic fathers, inspired with the same patriotic ideals, spurred with the same ambitions for their own and their country's welfare. Thither they bring their different national, racial and religious antecedents, and, once under the influence of the public school, whatever is foreign to the American spirit is eliminated, the segregated is unified, the un-American is Americanized. And thither they bring their different abilities and dispositions, the pampered is placed into keen competition with the one whose whole life has been a struggle, the slow with the quick-witted, the indifferent with the eager, and the rivalry and emulation that ensue awaken what lies dormant in each, arouse talents and prepare for achievements that otherwise would have been impossible. It is because of that reason that our greatest men have come from our public schools, and it is because of these achievements of the public school that Daniel Webster said: "If I had as many sons as old Priam had, I would send them all to the public school."

Public School no longer honored as in former days.

But the enthusiasm for the public school that stirred the people in the days of Daniel Webster and in the generations preceding his is not the enthusiasm of the present day. As if the world needed another illustration of human ingratitude, the public school, that has contributed more than any other factor toward making our Nation the freest and most prosperous on the face of the earth, receives but scant recognition to-day.

An insidious, foreign foe, a foe born and fostered under autocratic and monarchic governments, in which the caste system rules, in which wealth distinctions divide the people into rigidly separate classes, has in late years, and with constantly increasing virulence, attacked the most American of all our institution, our public school, the institution with which the weal and woe of our republic are most intimately bound up. Many of our people have acquired wealth in late years, and wealth has in many of them begotten a spirit of snobbishness, of clannishness, a feeling that, having wealth, they are better than those who have it not, and that, therefore, they must move only in circles of their own, and have their children attend schools of their own. The system of education that, at one time, was good enough for the Mayflower people and their descendants, the system of education that has given our country its best brain and brawn, is no longer good enough for them. Their children, they say, must not mingle with the rabble that generally attends public schools, albeit, they themselves may have been poor, when they started life, and may have acquired in the public school that training that made their success possible.

Endangered by the private school.

And so, attending private schools, which, at one time, was generally looked upon as a sign of a pupil's intellectual or physical or moral unfitness to keep up with the studies of the public school, has become a fashion, so much so, that few wealthy parents, whatever their private opinion may be, have, now-a-days, the moral courage to send their children to the public schools. So far has that snobbishness extended, that a gentleman frankly acknowledged the other day, that he sends his son to a private school, and bears the additional expense, not because he believes that the boy will learn more there than in the public school but because his wife insists that it is regarded improper for people of their social standing to send their children to public schools. And that is not yet the worst, we find any number of parents, who cannot afford that extra and unnecessary expense, and yet follow the fashion, that the child may not lose caste and be classed with the rabble.

Rich regard public school fit only for poor.

I know of no greater menace to the perpetuation of our political and social equality than the maintenance of private pay schools for the children of the rich and public free schools for the children of the poor. I know of no greater menace to that spirit of democracy, that has made us in truth an *E Pluribus Unum*, "one people out of many and diverse peoples," than indoctrinating the future citizens of our land, in their earliest years, with the teaching that there is a difference between them and other children, a difference wholly based on wealth. I know of no greater calamity that can befall our Nation than the withdrawal from the public school the moral support of the country's representative citizens, than the debasement of the public school to a sort of pauper institution, to a kind of "intellectual soup-house," or a Squeers institute, where the children of the poor have daily administered to them doses of free, intellectual "treacle and sulphur." Once we arrive at that stage,—and the constantly increasing drift away from the public school to the private school would seem to indicate that that day is not far distant—and we shall constitute a nation composed of patricians and plebeians, instead, as in the days of our glory, one common people; we shall constitute an oligarchy or a monarchy or an autocracy, instead as hitherto "a government of the people, by the people, for the people;" we shall have a repetition of those civil strifes and internecine wars that turned the ancient Roman republic into a monarchy, and the monarchy into an autocracy, an autocracy that effected the ruin of the greatest empire of the ancient world.

Separation of children must lead to disunion of adults.

This separation of the children of the rich from those of parents who are not so fortunately circumstanced arises, I believe, more from thoughtlessness, more from blindly following an obsolete European practice, than from a desire of intentionally insulting by far the largest part of our fellow-citizens, who have no money for the luxury of private schools, who see no need for them, excepting for such children who are mentally or morally or physically too weak to keep pace with the progress of healthy children in the public schools. I have not a word to say against the proficiency of the private school,

Advantages of Public School outweigh those of private school.

neither do I claim perfection for the public school, but, comparing fault with fault, I believe that the good points of the public school will far outweigh those of the private school.

And there is not an advantage that the private school has which the public school could not be made to have, nor is there a fault in the public school that could not be eradicated, if our representative citizens, instead of withdrawing their children from the public school, instead of turning their backs upon it, would leave their children where they belong, where the founders of our Nation meant them to be, and give the public school the thought and attention that it deserves at their hand. If the curriculum contains too few or too many studies, if the hours are too long or too short, if the tasks are too difficult or too easy, if the school-buildings are too few and the class-rooms too crowded, there is not a fault that could not be overcome, there is not a citizenship right that parents could not enjoy, if they would but choose to exercise their citizenship duties.

Disadvantage of Public School could be overcome by rich.

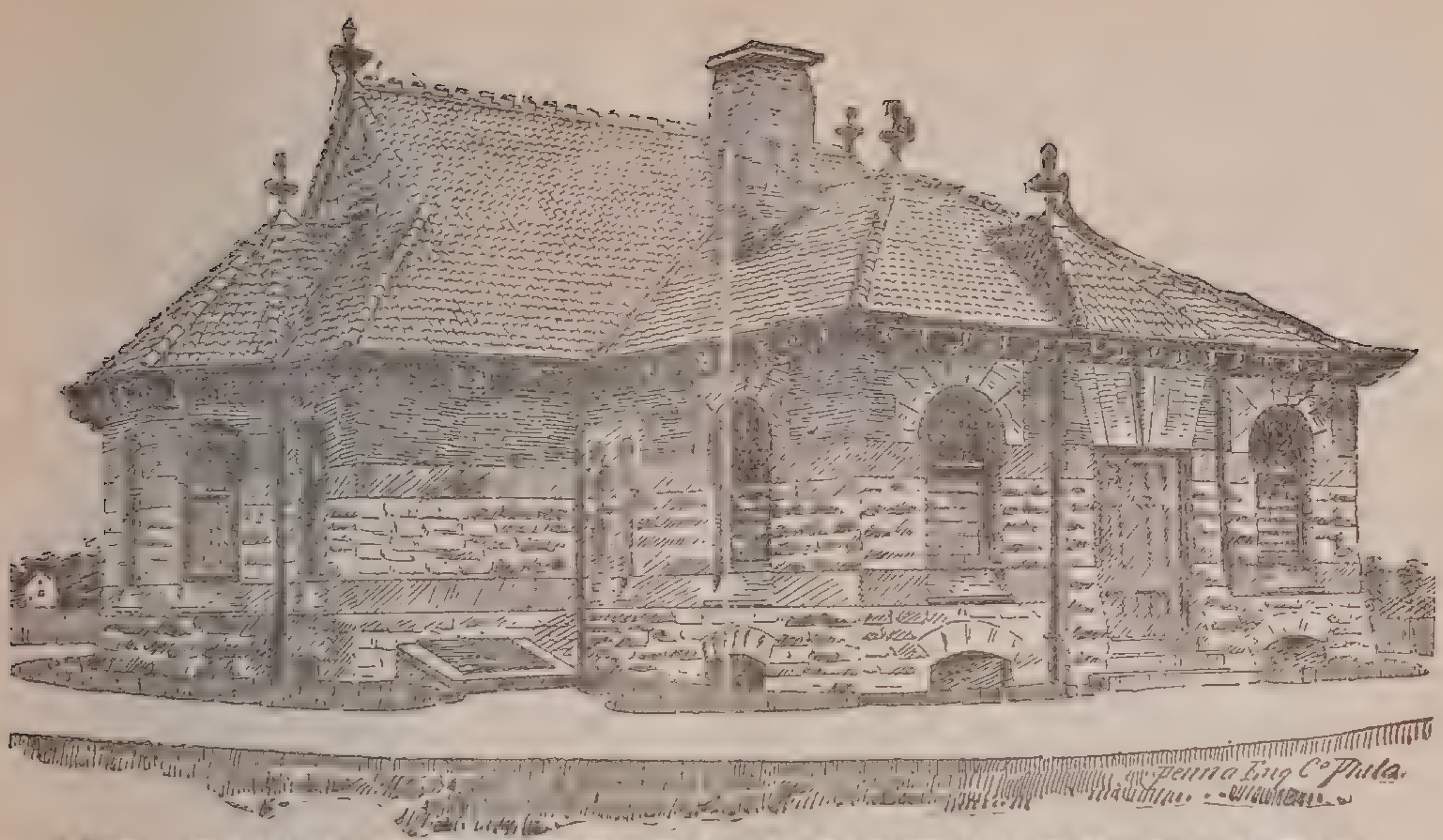
And, what though poor children attend the school that is attended by the rich? There is as little disgrace in poverty and as little sin, as there is honor and virtue in wealth. The discipline of the school demands cleanliness and orderly behavior alike of rich and poor. I pity those rich children whose home-training is such that they cannot be trusted, for a few hours daily, to intercourse, under the eyes of teachers with children of poorer parentage, without being corrupted. And what true American will dare claim that corruption is to be found only among the poor, while purity abides exclusively among the rich? If observation of teachers count for anything, fear is to be entertained more often for the unindulged, unpampered, unspoiled children of the poor than for those of the rich. And if experience of educators may be relied upon at all, then are children of the rich to be congratulated, that an opportunity is afforded them to have their minds sharpened and their characters strengthened and their observation widened by contact with the vigorous intellect and sturdy character of the children of the plain people, and not dulled and weakened and corrupted,

Rich children the better for associating with poor.

as happens only too frequently, through intercourse with degenerate children of degenerate parentage.

In our public school lay the seed of the blessed harvests our country has hitherto garnered. There too lies the possibility of yet greater harvests in the future. In debasing our public school into a pauper-institute, we shall but pauperize that spirit of democracy that has made well-nigh all things possible for us. Let the public school continue sacred to us. Let us preserve there the beauty and the sweetness of the Simple Life. Let us guard it above all things worth guarding. As long as in our schools at least our children are safe from mammon's blighting power there is hope for our Nation, there is a future for our people.

School must be freed from blight of mammon.



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The Club versus The Home.

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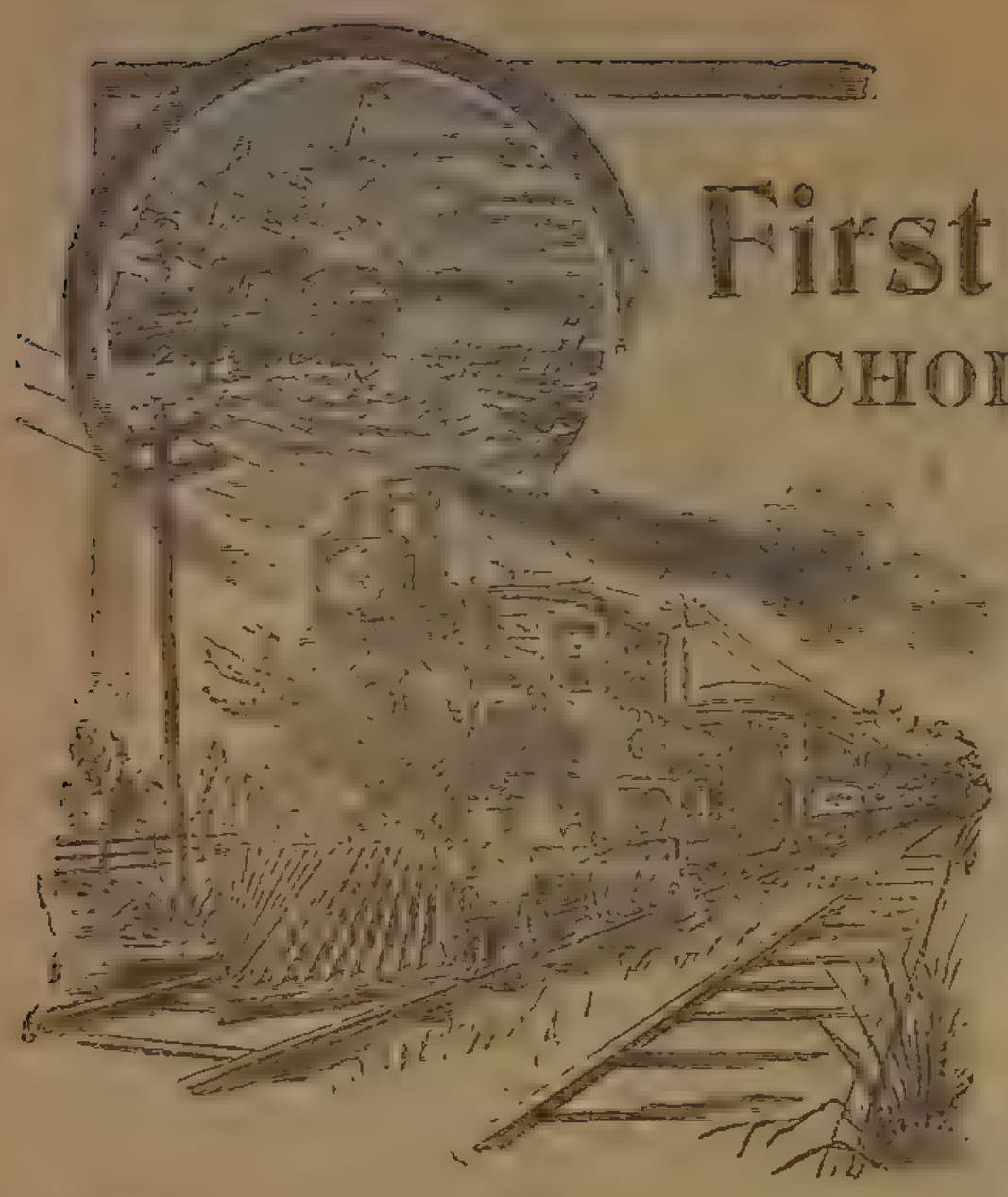

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The Club *versus* the Home.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 21st, 1906.

Daily the lament grows louder that marriages are decreasing and that divorces are on the increase. And annually statistics confirm the daily lament. With every day, the conviction grows stronger that our age has become marriage-shy and divorce-mad. It is the unenviable distinction of the United States of leading the world in the number of marriageable men and women abstaining from entering into marriage, and in the number of men and women severing the marriage bond after they have entered into it. Our courts separate annually more married couples than are separated by the courts of all the other civilized countries combined, notwithstanding that they possess a population six times larger than ours. And so rapid is the pace in which we travel towards marriage annullment, that our present percentage of divorces is five times larger than it was twenty-five years ago. Some of our states show one divorce for every ten marriages, and statisticians have figured out that, if we should continue at the rate we have of late proceeded, fully one half of our marriages consummated would, by the middle of the present century, be terminated by divorce, desertion or voluntary separation.

Marriage decreasing, divorce increasing.

If there be truth in the belief that marriages are made in heaven, it would seem that that brand is not the most popular in our land, else our courts would not so often sunder what our churches unite. It is not infrequent that a sound of sadness is recognized in the minister's voice when he asks the bridal couple to plight their mutual vows, to live lovingly and peacefully together as husband and wife, until death shall sever the marriage ring that links them into one. Judging from what he has seen and heard, he cannot but feel that before the ring shall have lost

Heaven-made matches unpopular.

its bridal sheen, the two hearts which it linked into one may be wider apart than the opposite poles, and the two souls that have covenanted lasting love and faithfulness may be conjugally dead, blighted by wrong, or stained by foulest guilt.

Statisticians, furthermore, tell us that 80% of those applying for divorce are wives. This is a terrible arraignment of husbands, at least so it would appear on its face. And we do not for one moment question the preponderating share of man's guilt in our marital infelicities. The causes tributary to this unfortunate state of affairs are many, too many for exhaustive discussion at this time and place. The best that we can do is to point out one or two evils which may be easily recognized and easily remedied, and which, when heeded and corrected, may contribute something toward a betterment of conditions that cannot be much worse than they are at the present time.

Woman largest applicant for divorce.

In the first place, the disinclination to marriage and the divorce evil fester largest and foulest in so-called fashionable society. To the credit of our middle-class be it told that it has as yet been but slightly attacked by the contagion of domestic pollution. And for obvious reasons. The refusal of entering into marriage and the eagerness to step out of it are, to a large extent, products of luxuriant and extravagant and riotous living, products of degeneracy and irreligion and indifference to public opinion, all growths of abundant means and ample leisure, from which—thanks be to God—the middle-classes and the poor are spared. It is this fashionable society that very often unfits man for happy and honorable wedded life. It is the young man of ample means and abundant leisure who is privileged, by tacit consent, to enter upon a life of libertinism, often when scarcely out of his teens, without in the slightest degree losing social caste, without being any the less welcome in the home of the purest or in the company of the saintliest. A soul steeped in such licentiousness soon loses that reverence for womanhood that alone can make wifehood sacred and motherhood divine. Such moral pollution, when indulged for a length of time, renders the libertine either wholly unfit for the marital state, or, when entering it, turns the marriage bond for him into an

Due to libertinism of man.

oppressive shackle. Accustomed by riotous living hitherto to every license, a pure, monogamous, marital life becomes insufferable to him, and it is not long before the court sunders what God has never joined.

As another cause of the increasing unwillingness to enter married life and overwillingness to step out of it after entered upon, we must mention the club. In the club-life of the present day we have another illustration of how an excellent institution can be perverted into one most baneful to domestic happiness. The club has a legitimate place in our social life. We are a product of society, and can live happiest only in association with our fellow-beings, and which association is to fit us all the better for our duties in the world, and for our responsibilities in the home.

And to club-life.

But, the club, from having been a place of occasional meeting with friends, from having afforded a welcome change that restored the clubmember to his family all the brighter and happier for his social commingling with his kind, has become one of the keenest competitors of the home. It offers allurements such as few households can provide and such as few men can resist, once they have acquired the club-habit. The large membership and the considerable dues make possible luxuries and extravagances and entertainments such as no home can afford. At its cuisine or bar are to be had, at all hours, day or night, the choicest of everything, all the delicacies of the season, whatever can tickle the palate or tempt even the most cloyed of appetites. There are all the fascinations of the pool-room and of the gaming table. There are the gymnasium and the Turkish-bath. There are the latest papers and the newest magazines. There are heard the latest reports of the stock-exchange, of the races and other sports. There is repeated the latest list of gossip, there is told the newest and raciest story.

The club an enemy to the home.

The fascinations of one club are repeated in another club, and in yet another, and in another still, for to belong to a number of clubs is in these days, regarded necessary, for one who would be of the smart set. The string of clubs that one sees in the newspapers appended to the names of society people, is regarded a far higher distinction than are the University

titles alongside the names of those who earned them by long and hard study or by brilliant achievement in the world of letters, or in the professions.

Degree by degree, the club-habit is acquired, and, once it has man under its complete spell, farewell home-content! farewell domestic happiness! Henceforth the club is his home. Thither his mail is sent. There his appointments are made. There he finds his cronies and diversions. There he has his carousals and entertainments. More and more is he weaned from his real home, and from all the ennobling influences of home. More and more he becomes estranged from woman's gentle sway under the domestic roof.

The club-habit hostile to companionship with wife and family.

Gradually the years in which he might enter into wedded life slip away from him. Or, if nevertheless he enters the marital state, he finds it impossible to surrender the club-habit to home life. He drifts back to the club. He resumes the habits of his single life. He neglects his home. He violates his marriage vows. Before long there is another rich bit of gossip at the club: "Mrs. So and So has applied for alimony," or "Mr. So and So is suing for divorce," his wife—long smarting under her cruel neglect, and, rebelling at last against the different standards of morals set up by society for man and for woman—imitated her husband in likewise seeking her pastimes or pleasures away from home, or, refusing to be called the wife of one who denies her the home companionship that is her due, accepts the attentions of another, who gives her the companionship for which her starved heart hungers.

With such conditions, and others similar to these, prevailing on the very surface of our so-called best society, it is not surprising that we should lead the world in the unwillingness of entering marriage and in the overwillingness of stepping out of it after entered upon. And, instead of it being deemed our shame that 80% of the applicants for freedom from a marriage thraldom are women, we should—barring the exceptions of which we shall speak later—hold it an honor. This refusal to suffer marital insult and outrage at the hand of him who at the marriage altar vowed to love, honor and cherish her, is the American

Woman's rebellion justified.

woman's highest glory. The Russian woman may bear in silence a husband's tyranny and infamy, without ever as much as questioning his right to treat her as he chooses. But not so the American woman. She has the courage to insist upon all her God-given rights, to demand his keeping his marriage-vows as sacred as he expects her to keep hers, and, if he refuses to recognize her rights, she refuses to debase herself and to profane the sanctity of marriage by continuing as his wife. Were all applications for divorce based on such grounds, it would not be long before our statistics would annually show a material decrease in the number of our divorces.

Woman herself often an accessory cause.

But, unfortunately, not all the disinclinations to marriage nor all the divorces applied for are due to man's selfishness or to man's neglect of home or to man's violation of his marriage vow. In constantly increasing numbers woman herself is the guilty party. Many a woman's disinclination to marry is as pronounced as is that of many a man; and many young women's mode of life is such as to frighten away acceptable young men, who would have been only too glad to enter with them into the married state.

Either unfit or unfitted for marriage.

There is the young woman whose love of independence and self-help and self-direction robs her of all womanliness and makes her mannish. There is the young woman, who, in her eager thirst for knowledge, allows the years of youth to flit by and to leave her behind full of knowledge and empty of those charms that attract and keep a husband. There is the young woman whose larger opportunity for culture enables her to pass beyond many a young man of equal and even superior station in life, and who, being outstripped, is disinclined to offer her his hand in marriage, lest his manhood suffer at the side of a wife whose education is superior to his own. There is the young woman who knows anything and everything excepting what she most needs to know: the art of housekeeping, the art of home-making, the art of cooking and sewing and baking, the art of caring for children, the art of sweetening and beautifying the family-circle, and of doing such other work with which God and nature have especially honored womanhood. There is the

young woman who looks down upon marriage as debasing and brutish, who deems the state of single life preferable to that of being taken care of by a husband in return for managing his home, and bearing his children, and caring for them.

All this is bad enough, but it is not yet the worst. There are yet worse sins against marriage for which women bear the guilt, and which offer another reason why so many men are disinclined to marry, or why they seek release from marriage after they have entered upon it. There is the wife who finds home irksome and domestic duties degrading, who, eager for an easy life and for ample opportunity for self-indulgence and personal display, prefers boarding to house-keeping, and, with an abundance of leisure on hand, runs from extravagance to extravagance, from expense to expense, from dissipation to disssipation, from recklessness to recklessness, until marriage spells for her and her husband financial and physicial and moral ruin. There is the wife who, in her utter selfishness, and in her deplorable blindness to the value of children is a home-preserver, as a home-cheerer, as a tie that links husband and wife into the closest bond of union, negatives those beautiful words of the New Testament "Suffer the little ones to come unto me," and, in having her wish, darkens her home, deadens her soul, buries the affections of her heart, drives her husband to the club, or to far worse places, and often makes a club-woman of herself.

Or untrue to marriage-obligations.

For, alas, the club is the latest fad or fashion of woman, and its interest is fast encroaching upon every interest hitherto bestowed upon the home. With a dozen club-meetings to attend, with no end of club-duties to perform, little time is left for the home, and yet less care is bestowed upon husband and family. Or, with so many club-exactions, what club-woman wants to be bothered with a home or family at all? A husband of such a club-woman, so they argue, ought to feel quite elated at the proud position his wife occupies, and at the great work she is doing for the betterment of society, and not exact of her the additional burden of being his home-keeper and child-bearer.

Prefers the women-club to the home.

The flourishing state of many a woman's club is synchronous with the darkening of many a woman's home. And to such an extent is this evil spreading that there is scarcely a human interest to-day that has not a woman's club for its champion or opponent. Religion, philosophy, science, art, music, literature, drama, education, morals, commerce, industry, politics, reform, sanitation, charity, penology, criminology, temperance, war, mormonism, vivisection, and a hundred other matters engage to-day the labor and time of women in their clubs, and enter into the keenest competition with the duties of wifehood and motherhood at home. The hand of woman that once rocked the cradle now swings the gavel. The hand that once wielded the broom now wields the pen. The voice that once was heard at the cradle-side in sweet lullabies is now heard on the stump in political harangues.

And by it ruins the home.

Who does not recognize in this dabbling by woman in all sorts of things that constitute man's legitimate work a conscious or unconscious effort on the part of the wife and mother to escape her domestic duties, to find an outlet for energy and unspent time which she is unwilling to expend in her home? Here is one of the reasons why the domestic question has become so aggravated, for it is not to be wondered at that servants should find housework degrading when the mistress of the home finds house-keeping a drudgery and a bore, a subject unknown, disliked, and to be avoided at all cost. And who does not recognize in woman's home-shunning and club-seeking a flagrant cause of many a man's fondness for the club? Where but in the home can a man be trained for home-life and home-fondness and family-affections, and when there is no home, no family or, at best, but a semblance of it, what else is left for him but the club? Who does not recognize in this passing of the home-life the secret of that race-suicide that has aroused President Roosevelt to a loud call of warning to the women of our Nation, that has moved him to say that "a woman who has a heart so cold and a brain so shallow and selfish as to dislike having children, is, in effect, a criminal

Woman's public life imperils family life.

against the race, and should be an object of contemptuous abhorrence by all people?"

A loud note of warning.

And this note of warning has been strongly seconded by former President Cleveland, and by a large number of other thinking men and women, who have the interests of our country and of our homes at heart. Many a one, who, a number of years ago, labored hard at the side of woman for her full emancipation, is growing conservative and doubtful as to whether his efforts were wisely directed. The extremes toward which woman is hurrying are alarming. The nervous and physical and moral wreckage she is making of her sex, by reason of overexertion in lines for which nature never intended her, proves to them conclusively what becomes of woman when she violates the law that God has graven upon her heart and stamped into her constitution.

"Back to the Home!" must be woman's watchword to-day.

Back to the Home! must become the watchword of our women of to-day. She can find no broader field than the home for the exercise of all her powers of head, heart and hand. There is no reform that she cannot institute there. There is no wholesome influence which she cannot send into the world from under her domestic roof. That watchword will decrease our divorces and increase our marriages. That watchword will relight the smothered fires of domestic hearths. That watchword will invigorate our women and ennoble our men. That watchword will make homes resound once more with the innocent prattle and joyous song and music of little ones. That watchword will free the Nation from its menacing peril. That watchword will again make of the home a sanctuary, will again enthrone the wife and mother as its priestess, as its life and all.

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Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 28th, 1906.

Not a puritan but will admit that puritanism as a form of religion has failed; not an ascetic but will acknowledge that asceticism offers little attraction toward the church. In vain have ecclesiastics sought, even with the aid of ban and bull, to banish sunshine and gladness from the human heart; in vain have monks and hermits labored to prove that God delights in seeing mankind miserable. At every such preachment, the heart would speak out and say: Had God meant human life to be joyless and cheerless, He would never have painted our earth with flowers, nor studded our skies with luminous jewels, nor tuned our ears to the song of birds, nor taught the babe its cooing, nor the mother her lullaby.

Asceticism as a religion failed.

And as the human heart spoke to pleasure-hating religionists so spoke it to those would-be-reformers, who sought to reorganize society on a basis of separation of the sexes, on a prohibition of all social intercourse between the two, even of all social pleasure by each within its own sex. At every such attempt, the heart would say: Unless you take cognizance of the social instincts and social needs of both men and women, especially of the craving of the young for social intercourse with one another, your proposed reform is doomed.

Refused to recognize social instinct

And what the heart has said that has experience demonstrated over and over again. No movement, looking to the betterment of society, has as yet succeeded that did not recognize the need of pleasant social intercourse, and that did not make special provisions for wholesome pastimes for the young. God has made

Social instinct as ineradicable as religious instinct.

man and woman the complement of each other, and it is only by social intercourse that a mutual exchange of what is best in each can be effected. Wherever such intercourse was most freely and wholesomely promoted there the highest results of civilization were attained; wherever it was neglected or interdicted, the results proved as disasterous as have all similar attempts at neglecting or interdicting religion.

Attempts at overthrow of religion.

From time to time, men have risen who attacked the religious needs of man as bitterly as the social needs were attacked at other times. Religion they declared to be a superstition, an expression of ignorance, an invention of priest-craft, of which the world could not rid itself any too soon. It was a doctrine that was especially popular in France, a century and a half ago. Man is all matter, so ran their gospel of infidelity, there exists no more a soul than there exists a God. What is called God is but a fancy of a diseased or deluded mind; what is called soul is but a secretion of the brain. The belief in a future life is a delusion; the grave finishes all there is of man; when the human machine is run down, the curtain is rung down, and the farce or tragedy, called Life, is at an end. All that is said and written about free will is all nonsense. Man, as is every other animal, is good or bad by necessity and not by choice, and so-called sin and wrong are therefore to be condoned on the ground that, being products of nature or disease, man cannot and shall not be held responsible for them.

Followed by moral corruption.

It was not long before the doctrine of no God, no soul, no responsibility for wrong-doing permeated the upper classes and led to shocking excesses. Church-attendance was frowned upon as something fit for the untutored peasant or the ignorant rabble. Sacred rites and institutions were publicly mocked, and priests were dubbed clowns or knaves. With no Sabbath day to hallow the home, with no divine service to lift the soul from the low and sordid to higher and purer regions, with no God, no Hereafter to stand in awe and fear of, there is little wonder that they should have rioted in wildest and vilest orgies.

Degree by degree, the irreligion and its concomitant riotousness of the upper classes percolated through every stratum

of French society, till it finally reached the lowest, and, once it had domiciled itself there, there was no limit to the extremes to which they went, extremes that shrank not from stabling horses in churches, from abrogating all religion, and religion's sacred days, from enthroning in *Notre Dame* cathedral a painted courtesan as goddess of liberty and doing her homage,—that shrank not from yet other outrages, to which there was no checking, till the Reign of Terror had had its fill of blood, till even the guillotine had tired of its deadly work, till the whole country, prostrate, bleeding and terror-stricken, crawled back to the church for solace, for hope, for light to find its way back again to God and to all the ennobling influences emanating from the belief in God.

Succeeded by *Reign of Terror.*

The role of prophet of evil is not a grateful one. Cassandras enjoy as little popularity and as little credence to-day as they enjoyed in the days of Priam. People, unacquainted with the past, and unable to follow present lines of conduct to their logical consequences, are only too prone to cry down those, who, foreseeing ill, apprise the people of it, especially those responsible for its coming. We are pleased to call ours a golden age, and almost to envy our children for the yet greater blessings that shall be theirs. We point with pride to our numerous and well-attended and well-appointed schools, and to our well-equipped libraries, and ask: "When were schools better attended, when were libraries better patronized?" We point to the wealth of the Nation and to the prosperity of the people, and we ask: "When has a people flourished more than we, and when has a people had less to fear for the future?"

Ours a "Golden Age."

But we are also obliged to ask "When was public and private corruption more rampant than now?" And we recall the lessons that history taught us. We remember that the golden age of Solomon led to corruption, and that that corruption led to the fall of the Israelitish dynasty. We remember that the golden age of Augustus led on that degeneracy of Rome that resulted in her decline and fall. We remember that the golden age of Louis XIV gave the impetus to that licentiousness that

Also a "Corrupt Age."

brought a great nation to ruin, and its king and queen to the guillotine. And we well remember the moral that history teaches from these instances cited, namely, that the most dangerous age of a nation is its golden age, that a people is never more inclined to godlessness than when it is prosperous, nor more prone to riotous excesses than when Mammon has become its god, and that, therefore, no people is prosperous whose prosperity is not safeguarded by religion, no age golden that does not point with yet greater pride to its well-filled places of worship than to its crowded schools and libraries, to its beautiful theaters and luxuriant clubs, no nation sure of a future whose upper classes do not set the example of piety and virtue to those below.

Piety in bad repute.

But, alas, piety has fallen into bad repute among the upper classes, as has also that sterling virtue that was our richest heritage from our Pilgrim Fathers. Go where we may, the cry is the same, our so-called society people have no time and less inclination for religion. Theater, balls, concerts, receptions, teas, luncheons keep them too busy even to think of such prosy affairs as church-attendance, especially on a Sunday morning, after the exactions of a Saturday noon lunch, a Saturday afternoon matinee, a Saturday evening theater party, a Saturday night after-theater repast, till the wee hours of Sunday morning.

Society *versus* Religion.

Hundreds upon hundreds of society-people, young and old, men and women, husbands and wives, fathers and mothers, never see the inside of a House of God from year's beginning to year's end, never bend a knee nor bow the head in reverence of Higher Power, never offer a prayer, or hear one offered, during all that time, never listen to a religious discourse or read one, never have pointed out to them man's mission on earth, man's relationship with God, man's duty to self and others, never permit their soul to lift itself from the low and sordid things and thoughts of life to higher regions, to nobler thoughts.

Ah, yes, were we to introduce the fashion of making a church-service a dress-parade, were the newspapers to publish on Monday mornings the names of the fashionable people who attended church on Sunday, and the creations of the milliner's

and the dressmaker's art they wore, churches would be crowded with society-people every Sunday, and pew-rents would rise to an extraordinary degree.

And we have not far to go to see the results of a society life that is unhallowed by occasional communionship with God, uninspired by glimpses of a life as God and nature meant it to be lived, unadmonished by Scripture and sermon against attaching undue worth to evanescent trifles, against spending too much time on the pursuit of a happiness in society life that is as elusive as is the will-o'-the-wisp, against forgetting the temptations that beset society life, the vanities it fosters, the falsities it breeds, the snares and pitfalls it prepares, the extravagances and dissipations it encourages. And what our own eye does not see, nor our own ear hear, that the newspaper spreads before us in bounteous fulness, or the stage enacts it for us with a realism that tells only too plainly into what sins and excesses society people may be led, who are unprotected by the armor of religion, who have no God for their shield, no conscience for their weapon, no heart, no soul so spiritualized and sensitized by religious belief and practices, that temptation can not assail it, nor excess nor folly swerve it from the path of honor and right.

Corrupt in consequence.

Who that is reminded by Scripture, service and sermon of the real purpose of life; of its destiny here and hereafter, of the duties man owes to his fellowman, especially those less fortunate than himself; of the blessed uses to which some of the spare time and spare money might be put; of the ills and sufferings that a life of dissipation prepares; of the oily-tongued villains that prowl around innocence, and rest not till they have trapped their victim—who, that is so instructed and prepared by religious devotions, does not enter social life with all the clearer vision of its real meaning and real purpose, and all the better prepared to resist its temptations and to avoid its dangers?

Piety gives to social life higher meaning.

Who, that is reminded by services at church, of the vanity of life and of the transitoriness of human glory, how a mere breath of wind, an infinitesimal germ, may lay us low, how death is no respecter of person nor discriminator of age, that, before the day is spent

Prevents me e pleasure becoming sole aim in life.

or the night is past, what was high may be low, what was strong may be weak,—who, that has his eyes so opened, will live on, with never a thought on laying up those spiritual treasures, which misfortune cannot rob us of, which death itself can only coin into richer worth?

Sanctifies young women in society.

What young woman, who is frequently reminded at church of the blessed career of home-maker and home-cheerer that is before her, of a sphere of usefulness that will need all her physical and mental and spiritual strength, and a proficiency in domestic duties on the acquirement of which she cannot begin any too early—what young woman, frequently reminded thus at church, will lead the life that a thousand young women lead to-day, a life that has no other purpose than mental and physical and moral exhaustion, no other ideal than pleasure-seeking, no other mission than making others slave for the means that shall deck her out with the costliest fineries and gorge her with the richest delicacies, no other task than chasing from pleasure to pleasure, from extravagance to extravagance, from display to display, from folly to folly, and all to gain the prize that shall lead her into a life for which she has not prepared herself, and in which unpreparedness and the butterfly existence and exhaustion of earlier years can only mean discontent, unhappiness, wreckage?

Ennobles young men in society.

What young man, who has frequently pointed out to him at church the opportunities for distinguished careers that life affords, the paths to success and honor men have hewn out for themselves who wanted their lives to mean more than mere money-grubbing and pleasure-seeking,—what young man who has frequently placed before him such exemplars of honorable success, will fritter away his time and means and opportunity in the manner in which they are frittered away by thousands of society young men of the present day, young men who toil only for pleasure, and earn only to spend, who crown a day's strenuous toil with a night's exhausting dissipation, who, having neither time nor inclination for cultivating heart and soul and mind, fail to develop that sterling character that makes for honorable manhood, that reverences womanhood, that holds the rights and

honor of others inviolable, that fouls not what is fair and fairs not what is foul?

Checks excesses of parents in society.

What parents, accustomed to frequent church attendance, where, time and again, they have pointed out to them the sacredness of parenthood, its awful responsibilities, how God has entrusted to them the shaping of the career of their children, will so hurl themselves into the maelstrom of society life, as will leave them little time for domestic duty, as will oblige them to entrust the care and training of their children to hired service, will so engulf themselves in the rounds of entertainments, extravagances and dissipations as to rob themselves of the power of keeping their grown or growing children from imitating the parental example, an example which, when followed with the greater zeal and recklessness of inexperienced youth, means only too often physical and moral ruin?

Vileness of present society life.

We denounce Bradley-Martin dinners, given and attended by so-called best-society-people, and characterized by extravagances that are shocking in their wastefulness, and that outrage every teaching of every Scripture that ever undertook to preach the word of God to man. We are horrified at the revelations the Parkhursts make of the manner in which the gilded youth of society riot and revel, that recalls the bachanalian orgies of Babylon and Rome and Pompeii before their fall. We cry out against Seeley dinners, with which young men of large means and small morals, but of the "best society," when about to enter into the married state, entertain their bachelor friends, at "a last affair," and which they spice with scenes and entertainments so indecent, so scandalous, and immoral as does not admit of public speech or print. We express our bitterest indignation, that a character so notorious for immorality as a certain millionaire iron-master of Pittsburg, should, after wide publicity of his infamy, have a banquet tendered him by several scores of millionaires, the very cream of the "best society," on the menu cards of which there were printed, in letters of pure gold, the words: "Of thee I'll speak the tenderest words that tongue e'er uttered or that heart e'er thought." We are with each day more and more horrified at

the revelations the newspapers make of marital infelicities and infidelities in high life.

Religion the only remedy.

There will be no remedy; social vices will but proceed from infamy to yet fouler infamy, from corruption to yet more disgusting corruption, they will reach down to the lowest classes, and, as in former times, will lead these on to terrible deeds of outrage and violence—there will be no remedy, until society will place itself at the side of religion, until the inseparableness of the two will be recognized and reverenced, until the voice of God will command as much respect as that of the social fop or of the fashion-monger, until church will be as faithfully visited as theater, and choir and organ and minister listened to as fondly as is the star actor of the theater or the prima donna of the opera.

Woman could be the regenerator of society.

It is here where woman could do a large work. It is she who has most to lose by corrupt society, and most to gain by a social life that is pure and uplifting. She is the centre of society; she is its chief attraction; around her clusters all its life. If she infuses virtue and piety into society, it becomes virtuous and pious; if she scorns the church and laughs at religion, society scoffs at honor and tramples morality under foot. Let woman cultivate the beauty of the inner life as she cultivates that of the outer body; let her keep heart and soul wide open to all the purifying and ennobling and uplifting influences of religion; let her, through frequent spiritual devotions, keep her conscience attuned to the softest whisper of God and duty, and there will be a change in the tone of society. Piety will shield virtue, and virtue will purge society of its sins and excesses. Men will climb to the heights to which woman has ascended, and, shedding there the sordid and base, and, catching there glimpses of the more beauteous life and sounds of loftier melodies, they will carry into society a higher ideal, a nobler ambition, a sincere reverence of the true, the good, the pure.

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Lincoln, the Chosen of God

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Lincoln, the Chosen of God.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 11th, 1906.

It was on February 11th, 1861, forty-five years ago this day, that Abraham Lincoln left Springfield, Illinois, to proceed towards the capital of the Nation, as its chosen President. His friends and neighbors came to take leave of him, and, while their hearts rejoiced at the honor that had been conferred upon their fellow-townsman, there were tears in the eyes of many in the hour of parting. Lincoln himself was deeply touched. Had he and they a presentiment that they might never see each other again? "Friends," said he in solemn farewell: "I know not how soon I shall see you again. A duty has devolved upon me greater than that which has devolved upon any other man since Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. On the same Almighty Being I place my reliance. Pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is assured."

Lincoln, on leaving home, asks for prayers.

I have no doubt but that the prayers thus asked for were fervently lifted up for the President elect, and not by his townspeople alone but also by millions of his supporters throughout the troubled land. Was their prayer answered? Many there are who will at once say *no*, and, in proof, will point to a whole Nation inconsolable, aye, to a civilized world in tears, because of his death of martyrdom, a little more than four years after his leave-taking at Springfield.

Their having been answered questioned.

As for me, I know of no better instance of prayer answered than the success that attended the supplications that were offered up for Lincoln when he entered upon his perilous office. He did not ask that supplications be offered for his escape from a death of martyrdom; he but asked for prayers that success

By reason of his martyrdom.

might attend his labors to save the country from dismemberment and to remove a malignant cancer that threatened the very life of the Nation. In a little more than four years, the Union was saved and slavery was abolished, and, his work being done, the greatest since the days of Washington, martyrdom came as a halo of glory rather than as a sign of failure or as a token of divine disapprobation.

Man would have assigned a different end.

Of course, had mortals had the disposition of it, they would have assigned a far different end to the savior of his Nation and to the emancipator of the slave than death by an assassin's bullet, five short days after General Lee's surrender at Appomattox, on the very day of the rehoisting of Old Glory over Fort Sumter, and but a little more than a month after a grateful people had entrusted itself to his wise and fearless leadership for another term of four years. They would have had him live to a good, old age, they would have had him continue in the full enjoyment of the fruitage of his labors, the idol of his people, the inspiration of all living kind, until a gentle death would have translated him from his field of earthly labor to the regions of his celestial rewards.

Martyrdom probably design of God.

But God's ways are not our ways, says the prophet, neither are His thoughts our thoughts. When I consider the wisdom that was manifest in the choice of this peerless leader, I cannot but feel that in his tragic taking-off, when his work was done, there may have been a wisdom no less divine than that which called him when his work was needed. Probably his highest reward lay in having been spared the ingratitude of the Nation he had saved. Many a savior might have died happy had he died when his work was done, had he died before adulation could turn to envy and envy to malice, and malice to calumny, and calumny to base ingratitude.

No man ever more the chosen of God.

Every move in this wonderful man's career seems to speak of providential call and guidance. No man was ever more the chosen of God than was Abraham Lincoln, and yet no man ever gave less evidence and promise of it than he. What people, unaided by divine direction, would have dared to select for its leader this untried man of the untrained West, in the crisis in which our

Nation found itself prior to the outbreak of the civil war? They would have sought among experienced statesmen, among men of proven executive power, of tried leadership, of great military prowess. They would have inquired among the Universities for those of marked attainments and of brilliant records, or among the illustrious families for one whose distinguished name and descent might dazzle the masses and command the largest following of the select. Only the intermixture of the will of Providence with the will of man can explain the daring choice our fathers made when they selected Abraham Lincoln for their chief-executive. The capitol of Washington had never before, and has never since, seen a President like him. Never before had a man received so little training for so exalted a place, never had a man possessed such few graces for a position that was to throw him in contact with the most polished of the land, never had a man had so little schooling for an office that required profound knowledge in many of the most intricate problems of political and economic and military science.

And never before nor since did man master such gigantic problems, within so short a time, as they were mastered by the first of our martyr-presidents. Long before his first term expired, there was no statesman in all the land comparable to him, no master of the English tongue superior to him, no military strategist like unto the chief-commander of the Nation. Read his deliberations with his cabinet, read his consecration of the battlefield of Gettysburg, his second inaugural address, his orders to his generals, or, better, retrace your steps to the wretched log-cabin in the mountain-wilds of Kentucky, where his cradle stood, and then follow his career, step by step, from cabin to capitol, and tell of another like it, in history or in literature, in fiction or in truth.

Never a career like his.

His father a backwoodsman, unlettered, unmannered, thriftless. His mother an invalid passing into the grave before her boy is yet nine years old. We next see him in the new lands of Indiana but in the midst of the old hardships, differing only from the other in finding here some opportunity for schooling, seven months long in all—the only schooling in all his life. But, if

From cabin to capitol.

of the school of letters he had little, he had an abundance of the school of life. Life for him, from earliest childhood to manhood's estate, meant hard toil, from early morn till late at night, for little more than the absolute necessities of life. And full of hard toil his life continued to be till his last day, now as farm hand, now as rail-splitter, now as flatboatman, as shopkeeper, soldier, legislator, lawyer, congressman, and finally as President of the United States.

His fitness at first unrecognized.

And while that passage from log-cabin to White House, from farmhand to President was marked by wonderful flashes of intellectual genius and of moral and spiritual greatness, such revelations were vouchsafed only to friends and neighbors or to clients and constituents. To the Eastern and Southern people from among whom the Presidents and great men had hitherto come, when they first beheld him, he seemed a gnarled, homely-featured, horn-handed, hoosier from the uncultured West, more fit to drive a yoke of oxen than to guide a nation out of a sea of trouble into a haven of rest.

Even by his friends

Listen to the impression his appearance made on our own townsman, Mr. Alexander McClure, who had done much toward effecting his election, and who had proceeded to Springfield to confer with him on matters of national importance. "My first sight of him was a deep disappointment. Before me stood a middle-aged man, tall, gaunt, ungainly, homely, ill-clad—slouchy pantaloons, vest held shut by a button or two, tightly fitting sleeves to exaggerate his long, bony arms, all supplemented by an awkwardness that was uncommon among men of intelligence. I confess that my heart sank within me as I remembered that this was the man chosen by a great nation to become its ruler in the gravest period of its history."

His divine call made manifest at last.

It was not long, however, before Mr. McClure discovered, as the Nation discovered later, that it was God who had chosen Lincoln, that, when the people cast their vote for him, they but expressed the will of Providence, which had decreed that the Nation founded by the Colonial Fathers shall not be severed, and that the slave shall be free. They remembered what the Bible said respecting the choice of the shepherd David in preference of other

men, who, in external appearance, seemed the better fitted for the kingship: "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." They recalled the humble origin of Moses and Jesus and Luther, and recognized that they whom God chooses for his work must have other distinctions than looks or wealth or name or culture. They must have hearts of saints, souls of heroes and martyrs. They must serve as anvils in the smithies of affliction so as to be able to serve as the hammer of God when the hour for striking comes.

In the need of the hour.

It was a critical time in the story of our Nation, the most critical since the days of our conflict with our mother country across the sea. The hand of brother was lifted against brother. The South stood arrayed against the North. The hour called for a great man, for a man wise of heart as well as of mind, for a man of inspired soul and resolute will, for a man whose personal ties and family traditions counted as nothing in the balance, for a man who, being of the common people, and the conflict of the hour having the greatest need of the common people, could easiest appeal to them and come in closest touch with them. The hour called for a man all whose labor and ambition were consecrated to his people and all whose purposes accountable to his God.

The heart of a saint.

Such a man was Lincoln. A man more honest than he never lived. Rivals derided him, parties ridiculed him, papers carricatured him but no man was ever able even to breathe the breath of suspicion upon any of his motives. Unlike so many of the schooled diplomats and statesmen, who, in their eager development of brain, starve the heart, his brain was all the keener because of its blending with heart, and his heart all the richer because of its blending with brain. An unkind word never passed his lips, an unkind deed never stained his hand, an unworthy thought never polluted his mind. His countenance, rugged and gnarled as it was, was as open as a page of Scriptures; his eye as clear as innocence itself.

Not ambition, not lust of power or wealth, of fame or name, bore him to the heights he occupied. He had never sought an honor or an office, had never thought himself fit for a position of responsibility when it was entrusted to him.

Men in public office have been modest, have been unassuming, but never one like Abraham Lincoln. There was no more surprised man in all the land than he was when the choice of President fell to him, and it would have been difficult to find one who could have accepted it with greater reluctance. Full forty years long had he yearned for the coming of a man strong and wise enough to rid the Nation of the curse of slavery, without severing its bond of union. Full forty years long had that hope and prayer burnt within him, and would not cease burning, like the vision of the burning bush that Moses saw in the wilderness. And when the call came to him at last, as it had come to Moses, when the voice of God, through the voice of the people, called out to him, saying: "I have seen the afflictions of a people unjustly enslaved; I have heard its cry of anguish by reason of its taskmasters. I know the strife that is tearing the Nation asunder, and I am resolved to deliver it, through thy hand. Get thee to Washington, and inaugurate there the work of redemption and of union," when that call came, he, like Moses, had not the heart to rush upon a work, which the greatest had feared to touch, fearing lest, by unfitness, he overthrow all future chance, all further hope. "Let another and an abler go," he sadly said, "this is a work for giants, not for pigmies, like me."

The soul of a hero.

It was a work for a giant, and for just such a giant as Lincoln was. It required a giant's heart to make an entry into the capital of the Nation, as President elect, such as he was obliged to make, in the dead of night, by stealth and by circuitous routes, to escape the assassin's hand. It required a giant's mind to present an inaugural address such as he presented, on the fourth of March, 1861, and to outline a course of action such as he laid before his Secretary of State. The men of his cabinet, proud of their statesmanship and scholarship and polish and influence, had believed that the Western hoosier, the accident of the polls, would but be a figurehead, that they themselves would rule and dictate the policies of the land. They soon learned that their chief was a ruler, not only by the grace but also by the call of God, a ruler with the inspiration of a prophet, with the wisdom of a sage, with the will-power of a conqueror. Before a month of his presidential term had elapsed, the Nation

marvelled as much as it had doubted, and the South realized that it was a war to the death that it had entered upon.

And a war to the death it continued, four years long, till slavery was abolished and the union was saved. There was no abatement in its vigor, no change in its policy, no quarter to the enemy, until they recognized the stars and stripes as the common flag of all of the United States, until they conceded to the enslaved negro the human rights and political liberties which the white man enjoyed. There had been irresoluteness and vacillation too long, and at too terrible a cost. Had the issue been squarely met, had the voice of God instead of the voice of politics been spoken, had there been whole truths instead of half measures, in short, had there been a Lincoln in the Presidential chair fifty years earlier, there would have been no need of a civil war, no need of ravaged states, devastated homes, paralyzed industries, impoverished people, no need of brother's hand being raised against brother, no need of six hundred and twenty-five battles being fought, in which blood flowed like water, and which widowed and orphaned and darkened tens of thousands of homes.

His purpose immovable.

Others before him had seen the calamity that threatened the Nation as clearly as he saw it, and had yearned for a redeemer as sincerely as he. Long before him, Patrick Henry had said the slave question "gives a gloomy prospect to future times," and George Mason had written to the legislature of Virginia "the laws of impartial Providence may avenge our injustice upon our posterity," and Jefferson had said: "I tremble for my country when I reflect that God is just, and that His justice cannot sleep for ever," and Madison had said "where slavery exists there the republican theory becomes fallacious,"—but, while they saw the danger and despaired, he felt it and acted.

Others dared not to risk their political future.

Others dared not to risk their political future, he dared to risk even his life. It was his innermost conviction that one nation, under one government, without slavery, had been divinely ordained, and he was resolved that not a State should be struck from the union by treason. He saw no other assurance for lasting peace than war to the bitter end, no other promise of harmony between

He dared to risk his life.

the North and South than a decision upon the battlefield whether or not all men are born free and equal politically, whether or not individual states had a right to secede. It was in our old Independence Hall where he solemnly declared that he believed in the Declaration of Independence, that he believed with all his heart that it guaranteed liberty to all, and reaching a climax of eloquence, and speaking as one inspired, he said: "If the country cannot be saved without giving up that principle, I would rather be assassinated on the spot than surrender it."

And paid it to the assassin.

And well did he see to it that the country did not surrender its principle. And dearly did he pay for it. That of which he had had a presentiment when he spoke in our city came to pass. The assassin's hand struck him down, but not till, by his labors, his country was saved, till the stars and stripes waved again over the North and South, till union and federal soldier laid down their arms, never to take them up again against each other.

Lives immortal as Savior of the union as Freer of the slave.

The turf has grown thick over the graves of those who paid with their lives for their country's honor. The bitter enmities of half a century ago are now forgotten. But not forgotten is the name of Abraham Lincoln. Not forgotten is the sacrifice of martyrdom which he laid upon the altar of his country. Annually the still remaining veterans of the long and deadly conflict assemble to do reverence to the memory of their well-nigh canonized leader. Annually sons of these veterans assemble to pledge their fealty to the memory of him who led their fathers and their country to victory. Annually, on his natal day, a grateful posterity burnishes into new lustre his crown of glory, and piously resolves that as long as oceans shall beat against our Atlantic and Pacific shores, as long as the Alleghenies and the Rocky Mountains shall lift their heads into the blue empyrean, as long as proud Old Glory shall wave from highest North to furthest South, so long shall the name of Abraham Lincoln live in the loyal American heart as the savior of his country, as the Chosen of God.

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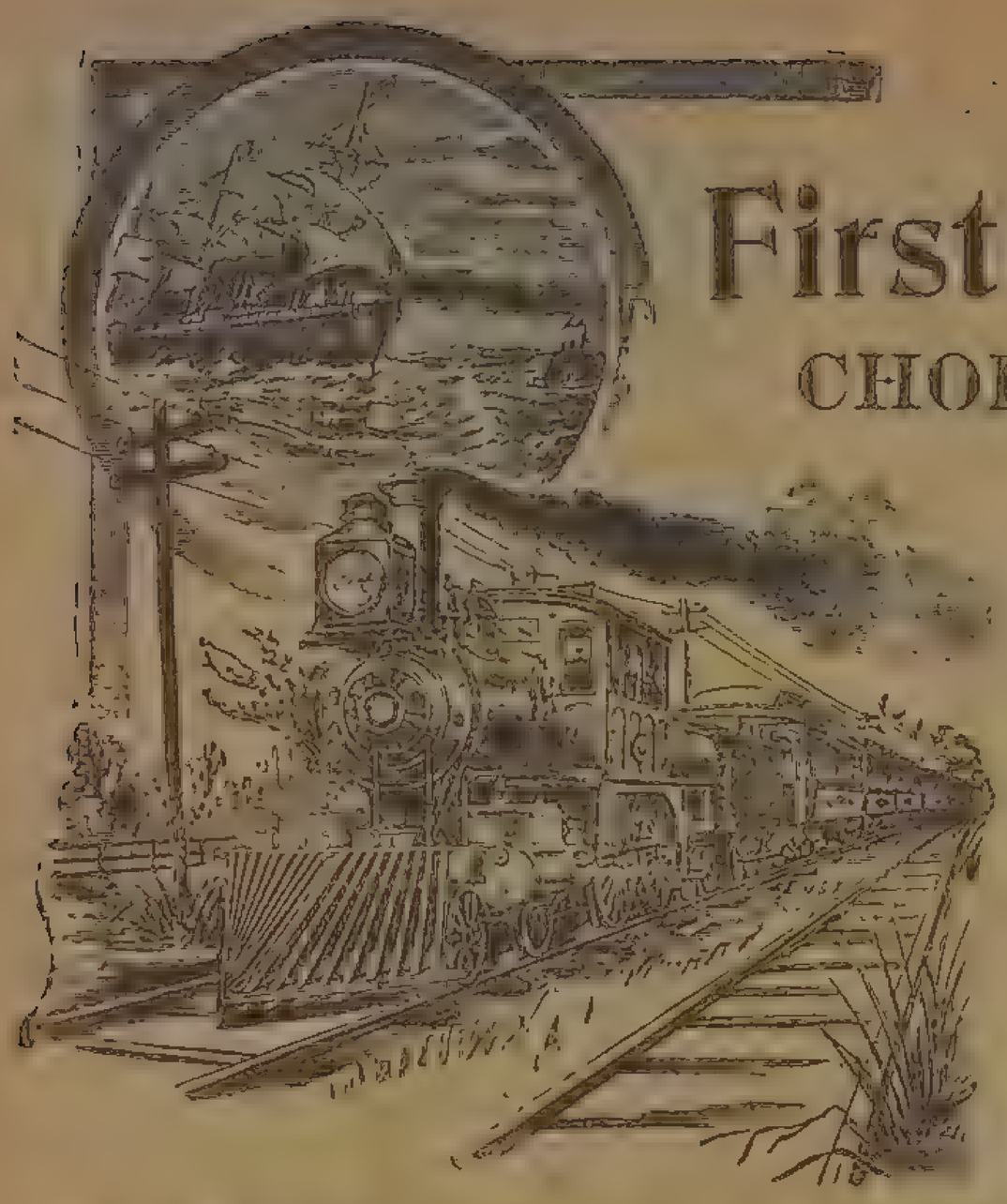

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The Poverty of the Rich.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 4th, 1906.

Ill will against wealth is probably as old as wealth itself. Go as far back as we may, in whatever ancient literature extant, we are sure to find wealth and its possessors in ill repute. The Bible is full of it, and the New Testament yet more than the Old, for according to it, "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven." Five hundred years earlier still, the Grecian poet Anacreon launches an eternal curse on him who first found the ore of gold, and on him who first refined and coined it, for, says he, gold begets in brethren hate and in families debate, gold does friendship separate, does civil war create, does love pollute. And the long stretch of time, from those ancient days to ours, has not succeeded in lessening the hatred against the wealthy classes. The columns full of indignation which our newspapers have recently poured forth against grafters and boodlers and plutocrats, against corruptors of public trusts and private morals, has made but too clear the bitterness of feeling that possesses the masses against men of wealth.

Ill will against wealth as old as wealth.

In this attitude toward the wealthy, there is an unfortunate confusion between wealth and the abuse of it. Wealth is a benefactor of society, as is also he who uses it wisely. To it we owe almost every blessing of civilization, and but for it we might still have grovelled in savagery, where grovels to-day the wealthless savage. Literature, art, science, commerce, industry, schools, and a thousand other blessings and comforts are products of wealth, and the contributions of them who accumulate it,

Wealth a benefactor of society.

The word "weal" from which our word wealth is derived, as the word *gut* (good), the German equivalent of wealth, clearly indicates the meaning which the word wealth originally possessed for the wise. It constituted the basis of the common weal. It stood for food, clothes and employment, for education, government and law, for home, society and general happiness.

Enemy of wealth his own worst enemy.

And for what it stood then it stands now, and he is his own, as well as the commonwealth's, worst enemy who rails against wealth and would content himself with nothing short of its abolition. Notwithstanding all the abuses, the uses of wealth are so much greater that only the voluntarily blind and the hopelessly stupid can fail to see what would become of society in which wealth and wealth-producers were suppressed.

Ill will against it due to stupidity or malice on part of the poor.

And yet more than stupid it is to attach taint to all wealth and to regard every man of wealth as a man of evil. There is but envy and viciousness in such an attitude; frequently it is but a mode of revenging one self on others for not possessing what others possess. For, consciously or unconsciously, nearly every breadwinner is trying to accumulate wealth. It constitutes the most engrossing of human pursuits. It is part of our instinct of self-preservation, and that some succeed better than others, and some not at all, is part of a divine plan, that has predetermined that human society shall possess a diversity of talents and interests to assure it a diversity of achievements.

And to abuse of it by rich.

Our wealth-creators are, therefore, divinely commissioned for an important post in the economy of civilization, a post offering splendid opportunities for usefulness and happiness, if folly, alas, did not so often turn their blessing into curse. Instead of attack, many of them deserve our pity; instead of envying them, we might well congratulate ourselves that we are not as many of them are. Very many of them, lacking wisdom, pay a heavy tax for the privilege of accumulating wealth, and if, as philosophers claim, happiness be the highest attainable blessing on earth, then are many of our rich poorer than our poorest.

Not a firebrand or sharp-edged sword in the hand of a child is as dangerous as is wealth in the hand of him who

knows not its uses and dangers. From the moment such a one acquires it, it becomes his master, and no tyrant has ever enslaved his subjects as mammon enslaves his. It is indeed as the psalmist says: "the prosperity of fools destroys them." Oh, if we but knew all the cankers that gnaw deep within and eat out the joy of life, if we but knew all the skeletons grinning in the closets of palatial mansions, if we but knew all the scandals for which *Town Topics* exacts such large hush-monies, if we but knew all the sorrows hidden beneath tinsel and glitter and all the shames concealed behind make-believe faces, if we could but hear the frequent self-confessions "I was infinitely happier when I was poor and little known than now when I am distracted by a thousand social cares and bowed down by no end of financial burdens," if we but knew that, like the children of Israel of whose six hundred thousand, emancipated from Egyptian bondage, only two entered the promised land, probably of an equal number of envied and decried rich people only one or two are really, truly happy, we would pity where we now envy, and instead of hurling malicious epithets at them, we would, in all sincerity, say: Poor, poor people of wealth! They have nothing, nothing, but money!

Many self-enslaved by wealth.

The causes that make for such unhappiness are many. One of the chief is a want of that wisdom that will keep men from slaving on, after an ample fortune has been secured, and that will urge them to devote their wealth to its proper uses and to secure for themselves the happiness that is their just reward. Forgetting that wealth is but a means toward an end, they make the slaving for it an end in itself, never enjoying aught of their accumulation nor causing others to enjoy it, laboring only the harder the more they acquire, giving only the less the more they can spare, evincing their ownership of it only in the responsibility they have to guard it and to bear its burden, bearing to it no other relationship than that of the camel towards the treasure on its back, or that of a sentinel who stands guard over some treasure not his own.

Many made unhappy by the hoarding of it,

Another fruitful source of unhappiness is the other extreme that enslaves people of wealth. Having acquired riches,

Others by the wasting of it.

many of them recognize no other use for it than that of serving their own pleasure, than that of gratifying any and every whim that holds out the promise of a new excitement or diversion. Even distinction is sought and found through avenues of vast expenditure. They who spend the most, or better, they who waste the most, are deemed the richest, and are, therefore, the most sought and the most talked about. No extravagance is too great if it can only attract attention, and furnish the latest sensation of novelty. Dinner parties are gotten up, each course of which is taken at a different hotel or restaurant. Theatre-parties are gotten up obliging people to travel to another city to see, at a large expense, a show that can be seen more comfortably at home. Beautiful homes and halls are turned into barnyards to create a new sensation. There is a feverish unrest, a mad rivalry in extravagance, dissipation and exhaustion. Even the most lavishly furnished homes become but half-way stations. Unrest turns such poor rich folks into birds of passage, and keeps them almost constantly on the wing. Seasides and mountain-resorts, Florida, California, Europe, the Orient take their turn in regular succession, not for rest nor for comfort, nor for happiness, but for yet greater exhaustion, rivalry and discontent. Verily, there is no rest for the rich.

Neither is there health. Restless greed, breathless toil, ceaseless anxiety, on the one side, in the accumulation of wealth; on the other side, ceaseless exhaustion in the spending of it, exact their tribute from the rich. Go to the health resorts at home or abroad, enter the private hospitals and sanitariums, note the mental break-downs among the men, and the physical wreckage among the women, and the feebleness and degeneracy among the young, and you will no longer envy the rich, nor utter a word of malediction against those so weak and blind and selfish as to turn one of the greatest of blessings into a curse.

Money may buy luxuries, fineries and estates; it may buy name and fame and even friends, but it can never buy happiness, the only real wealth that life can afford. It can exclude but one evil and that is poverty; and the retention of that evil is often preferable

Wealth may buy much—but not happiness.

to all the ills that wealth invites. Money is mighty, but not so mighty as to make healthy what is marked for death, as to make innocent what is branded with guilt, as to make sterling what is but superficially plated, as to make beautiful what bears the stamp of sin. It may buy clothes, but they will not give warmth when the heart is cold. It may buy houses, but they will not afford a haven, when the soul is without anchorage. It may furnish brilliant illuminations, but they will not give light when the mind is dark. Happiness is never a product of external treasure; it can spring only from within, from a clean heart, from a pure conscience, from an innocent mind, from a consciousness of having wisely used one's labor and one's profits in serving the true ends of life. He who so lives may be happy with little; he who lives otherwise lives wretchedly even though he possess treasures untold.

The Wealth of the Poor.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 18th, 1906.

There has been yet greater stupidity in the praise of poverty than in the condemnation of wealth. Notwithstanding all the ecstasies of poets and all the ranting of demagogues and all the sanctimoniousness of hypocrites, it is no more a blessing to be poor than it is a curse to be rich. Men may be poor and yet be scoundrels, and men may be rich and yet be saints. The church that praised mendicancy the loudest is the church that amassed the largest wealth, and not always by the most righteous means.

Praise of unqualified poverty stupid.

In our discourse on The Poverty of the Rich, we pointed out civilization's debt to wealth. With no less truth could we speak of civilization's injury from certain kinds of poverty. There is a poverty that is a curse, and that has never been anything else than a curse. There is a poverty that stands for ignorance and vice and crime, for filth and degradation, for brutality and bestiality. There is a poverty that converts the whole of life into a perpetual grind for the barest necessities of life. There is a poverty that condemns its responsible or irresponsible victim to life-imprisonment within tenement or hovel, in slum or ghetto, and ends a joyless and profitless existence in almshouse or hospital, in workhouse or penitentiary. There is a poverty that ages life before it is young, and makes it decrepit before it is old; that makes of virtue a merchandize and of beggary a profession. That man, therefore, who sings the praises of a condition of life such as this, is, if not a fanatic or knave, certainly a fool.

Poverty is a curse.

Abject poverty is an evil, and few are they who, when in a normal state, do not exert their utmost to emancipate themselves from its thraldom, recognizing instinctively that, as little as civilized existence is possible in the frigid zone, so little is a normal condition of life sustainable under environments of penury.

When unattended by will to rise above it.

Many causes may adduce to poverty. It may be a product of war, famine, disease, pillage, tyranny, fraud, or it may be a legacy of indolence or incompetence or improvidence. But, whatever its origin, he alone is poor who, when born into such a state or when unexpectedly whelmed by it, does not struggle heroically to break the shackles that keep him from enjoying some of the advantages of civilized life.

And he is more than rich who, born in poverty, enters life with that resoluteness of spirit that will bring him to the front, even though the most untoward circumstances would keep him back, that will make him rise above ten thousand wants and miseries, even though Alpine weights of privations would hold him down. Possessing that spirit, he possesses what wealth cannot buy; having the will to rise, he holds the secret of greatness and the key to immortal fame. Born in poverty with such resoluteness to rise, and the lowliest manger becomes richer in possibility than the most luxuriant crib; the most wretched log-cabin opens vistas of Temples of Fame such as is not afforded even by the lordliest palace; the direst wants hew a path toward triumphs which not all the wealth in all the world can open. Such a spirit finds in poverty its most efficient spurs, finds in the hovel its best nursery, finds in biting cold and gnawing hunger and burning thirst the finest tools with which to fashion a towering genius or a career of splendid usefulness.

Attended by such will it is greatest blessing.

What better illustration of this truth than the celebration that was held on Monday last, throughout our land, in honor of the natal day of Abraham Lincoln, of him who was born in poverty, cradled in misery, schooled in hardship, of him who entered life endowed with no other wealth than the will to rise, than the heroism to conquer the adverse circumstances by which he was beset, the determination to share in the blessings of civilization, and to contribute his part toward the betterment of humanity! On the same day on which he entered life, in that wretched log-cabin in the mountain-wilds of Kentucky, hundreds were born the world over, in proud palaces or in lordly mansions. What one of all of these princely-born and luxury-cradled has had the twelfth of February consecrated to his name and achieve-

Illustrated by career of Lincoln.

ments? And what opportunities for national honor and immortal world-fame would Lincoln have had, had he been born in luxuriant circumstances and raised as a child of wealth, had he been watched and tended as a hot-house plant, had the most vigilant care been exercised that he experience no hardship and encounter no difficulty, that the obtaining of knowledge be made as easy as possible for him, and that, being amply provided with means of livelihood, his physical strength be not taxed nor his mental powers strained? Lincoln owed much to native ability, much to indomitable will-power, but infinitely more he owed to that poverty that kept his will-power wide awake and keenly active and blessedly productive, and that prevented his native ability from being wasted on base or profitless pursuits.

Poverty often richest heirloom.

Many a father has left a princely dower to his children, when he left them nothing but poverty with which to take up the battle of life. And well would it have been for many a rich idler had one of his ancestors prayed, as prayed one of Emerson's, that none of his posterity should be rich, or had his father devised in his will, as did a certain other father, that, if his son, on becoming of age, should prove himself wise, the money should be devoted to some deserving charity; should he, however, prove himself a fool, the money should be given him. That father had not gone through life with his eyes shut. Manifold experience had taught him that, his son being wise, he will become only the wiser and the better by being unhampered by inherited treasure, that, being poor and obliged to struggle, all that is noblest and best within him will be forced into activity, will be made to wrestle with adverse circumstances, and which wrestling will so sharpen the intellect, will so arouse the energies and strengthen the will, that victory will come at last, and crown the long struggle with its well-deserved success.

Wealth often poorest legacy.

I see many a young man and many a young woman to-day, rich in native ability, large of heart and soul, who need nothing but poverty to become great men and women, who only require hard struggle, bitter trials and tribulations to save their lives from becoming useless and frivolous. Conceive, if you can, a Florence

Nightingale, a Clara Barton, an Elizabeth Frey, reaching the lofty heights to which they have attained, by spending their days, as scores of our rich young women spend theirs, on dress and exhibition, on idleness and follies and selfish pleasures that put precious means and yet more precious time under heavy tribute, and which yield as harvest only a debased intellect, a contracted heart, a weakened will, a blasé spirit, an exhausted constitution, an inane purposeless existence. Or conceive some of our rich young men occupying some day a well-deserved niche in the Temple of Fame, whose wealth unfits them for struggle, without which there has never yet been great achievement, who are so weakened and dulled by ease and luxury that the very powers that might have helped them on to greatness only aid their undoing, who, lacking the stimulus that is begotten of necessity, are deprived of that sharpening of the intellect, of that arousing of the energies, of that quickening of forethought and foresight that mould ability into greatness and stamp brave struggle with the imprint of immortal fame.

Parents undo their children in unfitting them for struggle.

On every side, I see parents engaged in removing obstacles from their children's paths. I see them busy softening the couches on which their unweary children are to rest, busy lessening the hardships attendant upon their children's acquisition of knowledge or on their obtaining an honored position in life. I see parents slaving to leave behind a fortune that shall assure happiness to their children, and that shall impart lustre to the family name to the distant generations. Such self-sacrifice is truly pathetic, because of the all too frequent disappointment that is its reward. It contravenes the law that makes achievement the result of struggle, and struggle the result of necessity. Plenty begets ease; ease begets luxury, extravagance and excess; these lead to degeneracy, and this to impoverishment.

Struggle would save their children and their fortune.

Parents would often show a wiser and a truer love, would assure greater happiness to their children, would help them to hew out for themselves illustrious careers, were they to pursue an opposite course, were they, notwithstanding all their wealth, to oblige their children to struggle where they now seek to promote their

ease, were they to beset them with hardship, where they now try to remove every obstacle and difficulty from their path, were they to oblige them to exercise economy, to foster habits of industry and thrift and frugality, to cultivate mind and heart and soul, to shun every self-indulgence. It is from such habits and from such qualities alone that true greatness, true usefulness, true happiness springs.

The Hall of Fame tells the story of poverty triumphant

Small, indeed, would human progress have been, centuries behind would we have been to-day in point of civilization, had our men of creative genius been sons of rich fathers, had they been pampered from earliest childhood instead of being hardened and quickened in the school of adversity. Enter any Hall of Fame, and you are on the hallowed ground of poverty. Read the lives of the world's greatest men, and for every one that has sprung from affluent circumstances, you will find a thousand who rose from the direst want. For every one who had his path to honor opened to him by wealth and influence, you will find a thousand whose rise to fame meant a fight, lasting for years, against a world of adversity and opposition, against hunger and cold and ignorance, against prejudice and slight and contempt. But every adversity proved but a new motive power to final triumph, and the greater the poverty at the start the greater proved their enrichment of the world in the end. Their greatest wealth lay in their being denied the debilitating seductions of wealth, in being refused association with those who pride themselves on consuming their fathers' possessions, in being denied admission to circles which consider themselves very select and very exclusive, and whose sole distinction lies in squandering their fathers' fortunes, in exhausting their physical and moral strength, in frittering away the golden opportunities of youth.

Why successful fathers' sons are unsuccessful.

The question is often asked, why it is that sons of great men are often poor specimens of humanity. The question is not hard to answer. The fathers attained prominence by reason of struggles that aroused and developed what was noblest and best within them. The children, being denied the necessity for such struggle, leave undone that which alone can confer distinction.

Mr. Carnegie touched upon this truth quite feelingly, the other day, when in a public address he said: Let a young man be never so poor, if he but have health and energy and a noble purpose in life, all things are possible for him. Let a young man, however, have all the wealth he desires, and yet lack moral and physical health, and have no purpose in life, there is none so poor as he.

Carnegie's praise of heroic poverty.

And well he knew whereof he spoke. No one knows better than he the origin and rise of successful men. His own life is his own best text, ending his schooling at ten years of age, beginning life as a bobbin-boy in a cotton-factory, later a messenger-boy at $1.20 a week, later a telegraph operator, and now the richest and greatest iron-master in the world. His story is largely that of Marshall Field, who passed away the other day as one of the wealthiest and one of the noblest of merchants in the land, who started as a poor boy, on one of the poorest of Massachusetts farms, enjoyed little of the advantages of education, journeyed West in search of a career, with no other capital than a brave heart, an uncorrupted soul, a resolute will to succeed.

His own life his best text.

And the story of the greatest iron-master and the noblest merchant of our age is that of our greatest inventor, Edison, who was obliged to be a wage-earner as a newsboy at seven years of age; who, in eager thirst of knowledge, fitted up, while still a lad, a crude laboratory in the cellar of his house for experimentation in chemistry; who next tried his hand as a telegraph operator, next in inventing telegraphic appliances, next in other inventions, till, by the hardest labor on record, he became the greatest of all modern inventors. And the story of Edison is that of Elias Howe, the inventor of the sewing-machine, who commenced his career in an attic room, and ended it as a manifold millionaire, and as one of the greatest benefactors of human kind. It is the story of James Watt, another who started life with nothing but with a will to succeed, and who gave to the world the steam-engine, and won for himself the title of "the head of all inventors in all ages and nations," and a monument in proud Westminster Abbey.

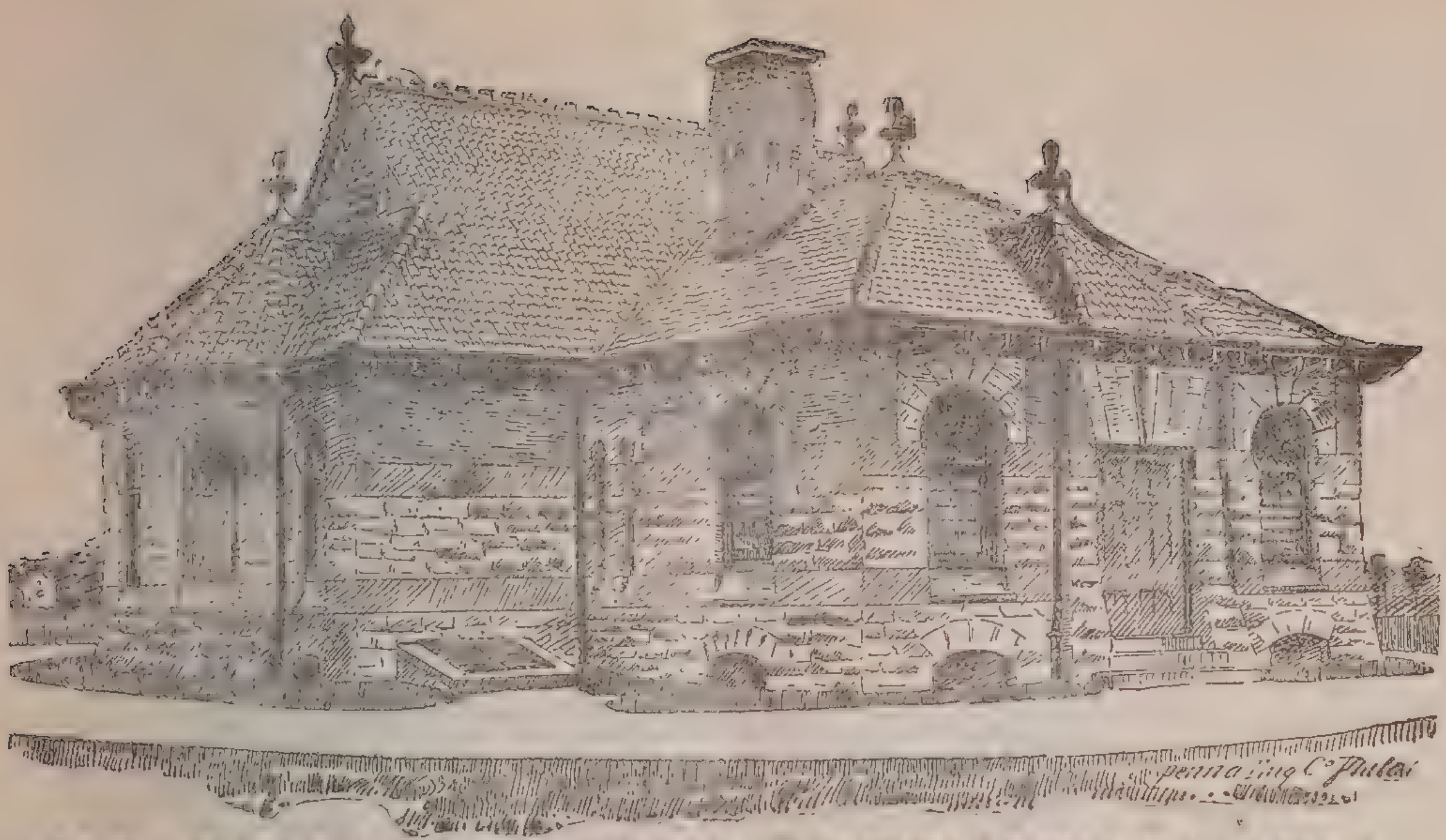
Also that of other strugglers in commerce, manufacture and invention.

And what is the story of the masters of whose books or music or art you are fondest, and from whose pictures on your wall you draw your greatest inspiration, what is their story but that of struggle against poverty and triumph over adversity? Dickens, the son of a ne'er-do-well who answers to the description of Micawber; Carlyle, who rose from the humblest condition; Goldsmith, one of seven children of a father earning two hundred dollars a year; Bayard Taylor, obliged to sleep many a night under the open sky, without having had supper nor knowing whence his breakfast would come; Schiller, read by an admiring world who little knew that shivering cold and pinching hunger sat by their favorite poet's side; Spinoza, astounding the world with his philosophy, and grinding lenses for his one or two frugal meals a day; Wagner, engaged half of his life-time in a desperate struggle with want; Meissonier rising to the loftiest heights of art from the lowest obscurity; Greeley, Grant, Garfield, Garrison, Franklin, Sheridan, Faragut, Gambetta, all rising to world-fame from lowly states, all saying in the height of their career as said Jean Paul Richter, one of the poorest of them all, "What is poverty? Who is the man that whines under it? Luxury bears harder on talent than poverty. I would not for much money have had much money in my youth."

As well as in literature, art and music.

Wealth has its blessings even so has poverty, and as the proper use of the one is to be commended so is a proper wrestling with the other to be praised. Poverty is an evil, only when it is the result of one's own improvidence, when it is unattended by a determination to rise above its undesirable state. It is a blessing, when it comes as an invitation to open the gate that leads to noble usefulness, to immortal fame. The poor are more often the elect of God than are the rich. The world has need of workers, and to make sure of them, God often empties the pockets of the elect, that he may pour all the richer treasures into their heads and hearts and hands. Blessed, therefore, are they that are poor, for it is they, who, more than all others, make a kingdom of Heaven of our earth.

The heroic poor the elect of God.



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Washington, the Great.

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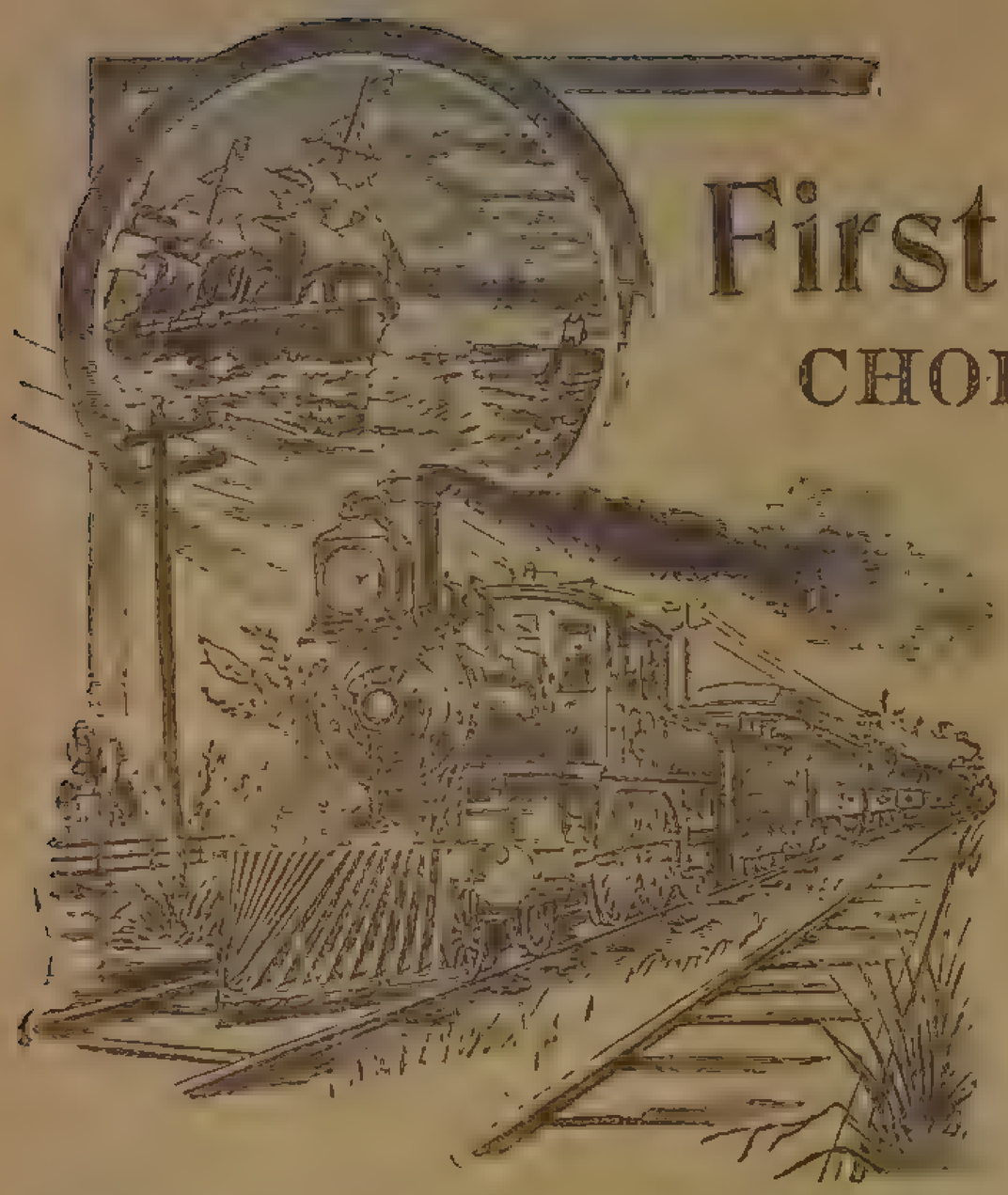

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Washington, the Great.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 25th, 1906.

It is well that the age of deification had ceased at the time when George Washington lived; otherwise, the world's already overcrowded pantheon would have been richer by one god, while mankind would have been poorer by a simple story of one of the noblest of lives. And it is well that the severe trials of our fathers, in the days of the making of our republic, kept in check those flights of fancy that delight in spinning myths and in weaving sagas of heroes; otherwise, the story of the life of George Washington would have been so hopelessly interwoven with rhapsody and imagination that it would have been difficult to-day to distinguish myth from history, legend from truth.

Had Washington lived in former ages,

And when we scan the characters of the heroes whom former ages deified and transplanted to Olympus or Walhalla or Paradise, it is difficult to conceive the kind of place they would have assigned to a character as illustrious as that of Washington. In tens of thousands of churches thanksgiving services would have been held, on Thursday last, in honor of Washington's natal day, had he been of the ancient world. In tens of thousands of pulpits would the story of his peerless life and matchless achievements have been rehearsed on that day before crowded and entranced congregations, had he performed his mighty deeds of valor under the banner of the church of the Dark or Middle-Ages. The annually recurring 22nd of February would have become a holiday whose joyousness would have eclipsed that of every other holiday in all the year.

He would have been a god, myth or legend to-day.

Great credit is, therefore, due our fathers for having kept themselves so well in check when they transmitted to us the story of the founder of our republic. Temptations enough there were for their enthusiasm to get the better of them, for, never before had a

No greater man in history than Washington.

nation or people possessed a leader so sublimely great and good, so profoundly wise, so fearlessly courageous, so heroically self-sacrificing, so illustriously successful as Washington. He it was who made the 18th century the most illustrious since the Renaissance and Reformation. He it was who gave a new conception of manhood and rulership, of valor and greatness, in an age that titled George III, *the Ruler*, Frederick II, *the Great*, and Napoleon, *the Conqueror*. How insignificant seems the kingship of George III alongside the presidency of Washington; how little the greatness of Frederick II alongside the achievements of the father of our country; how horrible the conquests of Napoleon, alongside the victories of him who commanded the first army of the Colonies!

Many of the foremost scholars of our day clash in their opinions as to whether Frederick and Napoleon are entitled to the appellation *great*. Only one opinion prevails among them all concerning Washington, and that is that he was one of the best of great men, and one of the greatest of good men. Rapacity has been named as the ruling passion of Frederick, brutal vanity that of Napoleon; liberty and justice that of Washington.

Greatness of Napoleon.

Follow the career of Napoleon, who began to rule the thought of Europe at the time that Washington commanded the thought of the new world, and then tell who of the two is the great or the conqueror. On one side, you behold the incarnation of unhallowed ambition. You see thirst for glory drive Napoleon, at the head of a mighty army, into Egypt and over nearly the whole of Europe, everywhere slaughtering, massacring, pillaging, without cause, and amidst shocking cruelties; everywhere inundating the soil with the blood of tens of thousands of innocents, and darkening the hearts and homes of hundreds of thousands of people. You see him fill thrones of Europe with menial rulers bearing his name. You see him compelling the conquered countries to erect statues of himself. You see him discarding his devoted wife Josephine, that he, the upstart, might form a marital alliance with royalty, and foist upon the world a new dynasty of autocrats. You see his thirst for glory fattening on what it feeds, until it passes all bounds,

and becomes a species of madness, until law and right and justice cease to be binding on him, until crime and perfidy and violence stand to him for virtues. You see his tyranny and selfishness leading his own country to ruin, sacrificing the flower of its youth and manhood, draining its treasury to exhaustion, leaving it, at his death, poorer and more enslaved than it had been when he, an officer of the republic, seized the reins of government into his autocratic hands.

Contrasted with that of Washington

And now recross the Atlantic, and follow the career of Washington. See him voluntarily surrendering a life of affluence and comfort, to enter upon one of the greatest struggles for liberty in the history of man, hastening to his country's liberation when a tyrant is seeking its subjugation as Napoleon subjugated half of Europe. See him, a commander of but comparatively little training in the science of war, at the head of a small, ragged, entirely untrained band of men, opposing one of the finest and best equipped armies of Europe, and facing and fighting and conquering difficulties that have baffled and routed many a veteran leader at the head of armies of veterans. See him waging an eight years war with one of the bitterest of foes, with not even the most relentless of them able to raise the slightest charge against the honorableness and humaneness of his mode of warfare. See him leading the colonies to victory and establishing their independence.

See him proving himself yet greater in peace than he had been in war, possessing the rare wisdom of preserving, strengthening and perpetuating that for which the colonies had dared to rebel against their mother country, and to suffer and to die for their daring. See him welding disconnected fragments into a solid mass, and making of it the foundation of a structure that has since become the greatest and freest republic, the most peaceful and most prosperous country on earth.

See him foremost in the framing of our Constitution, and the most active in having it adopted by the people.

See him next charged, notwithstanding his protest, with the responsibility of the first presidency of the new nation, an office full of dangers, an office for which he had been yet less trained than he had been trained for that of commander-in-chief

of the colonial army. See him wrestling bravely with the trying difficulties of the new office, mastering obstacles and oppositions that have crushed statesmen far more experienced than he,—they relying on the arts of diplomacy and on the subtleties of cunning, he guiding himself solely by the rules of right, by the dictates of conscience, by that inner light that clearly shows the way to him that is pure of heart, and whose purpose is holy.

See him, notwithstanding his having given two score years of his life to public service, without having accepted a cent of pay or any other compensation, compelled to continue his presidential office for another four years, and encountering and overcoming during that second term difficulties yet greater than any he had wrestled with before, difficulties of threatening foreign wars, internal discords, cabals of rivals, hostilities of malcontents, dissensions of parties, infections of the French Reign of Terror, and the like.

See him retiring at last to his estates as a private citizen, living the life of a planter and glorying in it, laboring hard to restore the productiveness of his farms, which had suffered much from neglect and mismanagement during his long absence, happy to be home again, and yet, but shortly after, responding to his country's call to assume again the commandership of the army, in a war menaced by France.

Contrast the outrages and bloodsheds during the founding of the French republic, under the leadership of Robespierre, with the peaceful development of the American Republic, founded at about the same time, and note the difference between the spirits of Robespierre and Washington, the one thirsting for personal power and the perpetuation of it, the other seeking but the good of his country and his people.

Read Washington's Farewell Address to his people, note his wisdom, his far-reaching vision, his deep insight into the character and potentiality of the American people; and remember that that Farewell address became his last will and testament to the nation, that its spirit entered the web and woof of the whole fabric of the American Commonwealth, and contributed mightily toward making it the powerful nation it has become.

Follow thus the career of Washington, and you will ever after regard as a desecration the bestowal of the title of *great* on any other than on the father of our country. For no one before or since has been great in the sense in which he was great, great in war, and yet greater in peace; great in victory and yet greater in defeat, great as a soldier and yet greater as a statesman; great in valor, and yet greater in goodness; great as a public man, and yet greater as a private citizen; great in overthrowing the tyranny of a despot, and yet greater in the moulding of thirteen weak and exhausted colonies into a mighty Nation; great in controlling others, and yet greater in self control; great in the love of the people he had commanded and governed, and no less great in the esteem in which he was held by the people of England, whom he had defeated, and from whom he had wrested the fairest of all her colonial possessions, and no less great in the esteem in which he was held by the people of France, with whom he was about to go to war, when death ended his career.

Washington alone deserving title of *great*.

When the news of his death reached England, the ships of the British fleet lowered their flags half-mast, and eulogies on the fallen chief resounded throughout the land, many claiming him as their own, and declaring that he had fought as much for the liberty of all the world as for that of the United States. When the news reached France she was in the midst of a festival, in honor of Napoleon's brutal victories in Egypt. There was a great military review, in which the trophies of an unjust and bloody war were exultingly displayed. But the standards and flags of the army were hung with crape. And when the display was over, the dignitaries of the army and the notables of the people gathered in the Temple of Mars to listen to an eulogy on Washington. And Talleyrand, the Minister of Foreign Affairs for France, paid a tribute to his life and deeds of which the following is an extract:

Bestowed by foe as well as by friend.

"A nation which some day will be a great nation, and which to-day is the wisest and happiest on the face of the earth, weeps at the bier of a man whose courage and genius contributed the most to free it from bondage, and elevate it to the rank of an independent and sovereign power. The regrets caused by the death of this great man . . . . impel us to give expression to our sentiments by taking part in an event

which deprives the world of one of its brightest ornaments, and removes to the realm of history one of the noblest lives that ever honored the human race. The name of Washington is inseparably linked with a memorable epoch. He adorned this epoch by his talents and the nobility of his character, and with virtues that envy dared not assail. History offers few examples of such renown. Great from the outset of his career, patriotic before his country had become a nation, brilliant and universal despite the passions and political resentments that would gladly have checked his career, his fame is to-day imperishable. . . . . The man who, amid the decadence of modern ages, first dared believe that he could inspire degenerate nations with courage to rise to the level of republican virtues, lived for all nations and for all centuries." Etc., etc.*

Tributes such as these, at home and abroad, by friend and foe, certainly point to an extraordinary character, a character well deserving of our closer study. And the more we study him, the higher and the more glorious looms his greatness. He was left fatherless at the age of eleven, in the care of a mother who, having but little education herself, could be of little help in the education of her son. His schooling, which ended when he was fourteen, did not extend beyond rudimentary reading, writing and arithmetic, with just enough of a knowledge of surveying to enable him to improve his family estate, that needed capital for development but of which there was little in the family, until relieved by the dower of his wife. But his physical training and moral culture made up for much of his deficiency of book-learning, and it was this free intercourse with nature, and his regard for the moral law, and the experience gathered in the school of life—in frontier campaigns, in encounters with Indians, on battlefield, in camp, in council chamber, that made him, not one of the most learned, but certainly one of the wisest and best and bravest of men.

The greater our study of Washington the larger looms his greatness.

It is difficult for us of to-day, living in an age that abounds in population and wealth, in an age of railroads, telegraph, telephone, to picture to ourselves the pioneer life of the sparsely settled colonies, in the days of Washington, at a time, when New Orleans, St. Louis, Detroit were still French cities, and the Gulf States and the Pacific States were still Spanish possessions, at a time when the population of all of the colonies was not much larger than that of Greater New York is to-day,—it is difficult to realize the gigantic task of Washington, opposing an army of

Masters seemingly impossible task.

* *George Washington*, by Henry Cabot Lodge, Vol. I, Introduction.

30,000 of the best equipped soldiery of Europe with small bands of raw recruits, poorly officered, with little or no material of war and with no means for securing them, with no strong government back of him to support him in the field, with many of the most influential of the people siding with the mother country rather than with the struggling colonies, with treason and conspiracy, with distrust and detraction and backbiting to harass him on all sides,—it is difficult for us of to-day to conceive the stupendous achievement of Washington in those perilous days of our nation. He was more than the Chief-Commander of the army, he was the Creator of the army, aye, he himself was the Army; he was more than the founder of the nation; he himself was the Nation.

Secret of his success in his reverence of duty.

Wherein lay the secret of his marvellous achievements and of the power he exercised over men and circumstances, over friend and foe, at home and abroad? It lay in his sacred regard for duty, which he worshipped next to his God, and which he could no more neglect or violate than he could violate the law of God. When his aged mother, upon being told of the glorious deeds of her son, remarked: "I was sure that George would do his duty," she expressed his whole philosophy of life. There was tyranny to be rooted out, there was independence to be secured, and there was but the duty to dare all and sacrifice all where the precious boon of liberty was the prize. Even though his tastes inclined him to private life, even though holding of public office was distasteful to him, even though, as he expressed himself, he preferred the farm to the field of battle, and the spade to the sword, when his country needed his service, the call of his country was as the call of God.

In his readiness to serve.

And when he served, he served with all his heart and soul and might, and without the slightest expectation of honor and reward. He might have been king or dictator if he had chosen; he might have greatly enriched himself by his services, if he had desired. But he never labored for self, and he succeeded where others would have failed because his unselfishness, his patriotism, his unflinching courage, even in the darkest hours, of which there were many, inspired his men with a heroism that won victories

where large and well-equipped armies and the best of armaments might have failed.

He succeeded by force of character. His personality was a host in itself. As his daring courage inspired to deeds of heroism so did his remarkable calmness in hours of storm and stress lessen danger and fear. His moral grandeur made of his cause a Holy War. He fought for God more yet than for his country; for the future more yet than for the present, for mankind as much as for his own people. He believed in liberty, therefore, he served; he believed in peace, therefore, he fought; he believed in right, therefore, he wrestled with wrong and strangled it.

In his moral excellence.

And it is because of his exalted sense of duty and service, that we succeed in our day no less than our fathers succeeded in the days of the Revolution. His spirit still shapes the destiny of our Nation. Though more than a century dead, he still speaks to us. His life and deeds and thoughts continue our written and unwritten law. The undercurrent of our national thought is and will continue to be the thought of Washington. It is his sense of right and honor and justice that is our Supreme Tribunal. To him is our last appeal. By his excellence we measure our failing; by his valor we gauge our cowardice.

Though dead he still speaks to us.

It is ourselves we honor, when we commemorate the anniversary of the birth of Washington. It is of our own duties that we are reminded when we review the life and deeds of the first and greatest of Americans. It is not in geographies nor dictionaries nor cyclopedias where we find the best definition of "*American.*" We find it in the life of Washington. Not he is an American who lives in a certain section of the new world, and swears allegiance to a certain flag. He alone is an American who shapes his life after that of Washington, who loves his country more than self, who is ready for every sacrifice when his Nation calls, to whom liberty is inviolable and national honor sacred, who, remembering the sufferings of his fathers and the blessings he enjoys, also remembers that, great as it is to die for one's country, it is greater still to live honorably for it, and greatest of all to bequeathe it honored to posterity.

In reverencing his memory we honor ourselves.

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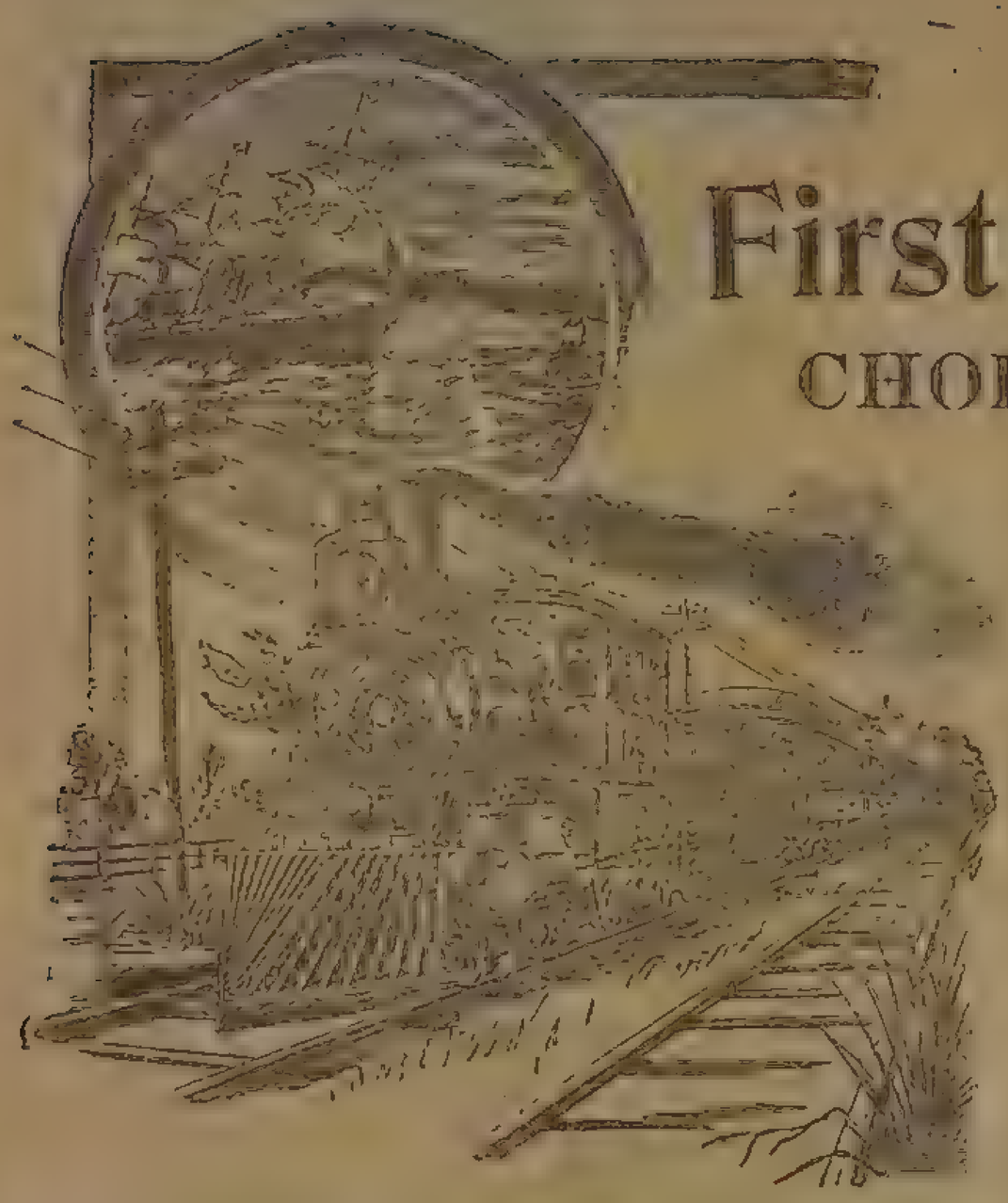

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6. The Battle Not to the Strong."
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15. What Shall Our Children Believe.
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10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
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17. Israel, a Nation, Race or People? II.
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Life's Second Half.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Henry M. Fisher, of Atlantic City.

Philadelphia, March 12th, 1905.

Scriptural Lesson: Ecclesiastes, Chapter xii, 1–7.

Text: . . . . At twenty, man must be active in his life-work; at thirty, he should be in the prime of his manhood; at forty, he should arrive at the years of wisdom; at fifty, at the time when he may with authority act as adviser; at sixty, he is to be considered an old man. Pirke Aboth, Chapter v, 21.

There has been aroused in very recent day a deal of interest over the statements of an eminent surgeon who resides in a neighboring city. The learned medical expert has supposedly given utterance to certain trenchant phrases as regards the years of man's usefulness in society, when his ceasing to be becomes a desideratum both for himself and the society in which he has membership. We have not before us the utterances of Dr. Osler. We are quite prepared to believe that the newspaper-clippings have not been sufficiently exact and therefore unfair to him whom they quote. Isolated statements often appear startling enough, but when considered in the context where alone they can be truly understood, they are readily divested of much of their extraordinary character.

However in the dark we may be as to the statements of Dr. Osler, which wilfully or otherwise may have become perverted, we are quite inclined to the opinion that the manner in which he staked off life's course differed but in small part from that of the text, which we have chosen from the old-time Mishnaic literature. The anonymous statement cited from the Sayings of the Fathers is clear beyond all dispute. We need apply only the exegesis of common sense to see that some rabbi (his name is not even known) nearly twenty centuries ago, knowing little of pedagogics or biology or psychology as

these sciences are now accounted, nevertheless caught the spirit of the all-inclusive science, the science of living, and wisely laid out life's course. Making due allowance for the early development and maturity, and consequent earlier decline of the Oriental, let us examine our text more closely and let it tell its own tale.

At five, the sage tells us, one should begin the study of the Thorah, which, translated into modern terminology, would mean the beginning of a public school education; at ten is begun the study of the Mishna, which to-day would correspond to admission into the High School; at fifteen, the Talmud, by which we may understand matriculation at college; at twenty, launched upon the voyage of achievement in one's life-work; at thirty, in the full strength of mental and physical power, when there are many synonyms for attainment, achievement and accomplishment, when activity, aggressiveness, initiative and *stick-to-itiveness* are most evident. At forty, comes the turning-point; the second half of life's journey is surely begun. It is the time of discernment, understanding, insight, with the day of action gradually passing, until the half-century mark is reached, when man is best equipped by experience and authority of years to suggest, to advise, to direct. One decade more and man arrives at old age.

It is of the latter periods of life that I would speak more largely this morning. It matters little whether the half-way post be placed at thirty or forty or fifty, whether at the one or the other of these periods the post-youth age, the second half of life, the westward journey take their beginning, all generations admit the iron fact that there is a point of change, a point up to which man grows and after which, man declines until the residue of his years is exhausted. If the post-forty or fifty period be merely a decline, if old age has no *raison d'etre*, if man is convinced at any latter point that he has out-lived his usefulness, then may he not with some show of justice feel that the order of the universe, which has ordained the post-fifty period is greatly out of joint? And may he not even conclude without vanity or presumption that he could improve upon the ordained order by himself putting an end to "all the weary, stale, flat and unprofitable uses" of his career.

That old age has in all the centuries of civilization had but the fewest admirers is potent even to one who has but a small knowledge of literature. True, there have been voices which dared sound the praises of the latter period of life, but they have been like voices lost in the wilderness, stray and solitary indeed. Plato among the Greeks, Cicero among the Romans, Fontenelle among the French essayists, Samuel Johnson among the English—there are these and others of course, still their combined voice is but as a murmur in comparison with the mighty chorus that has lifted itself in wailing and lamentation over the pains and pangs of age. Anacreon, poet of love and joy, can find nothing to characterize life after age is come except the sense of privation and waiting for Avernus. Horace, in one of his odes raises a prayer as fervent as it is vain, for the restoration of his youth, and how few of us, who, in our weakness have not done the self-same thing. Coleridge would persuade himself that youth was still his own, only to have the realities of age awaken him abruptly from his delusion. Heine, in a few phrases pregnant with pathos, pictures the day when the fire is quenched in the veins, when winter dwells in the heart, when the snow-flakes whiten the locks and the mists dim the eyes. But why quote further to prove a thesis that is so firmly established in the minds of all, that when once the body is shaken by the violence of time, blood and vigor ebb away, the foot falters, the tongue trips and the hand trembles.

That there is indeed more than a fragment of truth in this chorus of voices, which could be augmented *ad infinitum* is true enough attested by our own knowledge and experience. In a certain sense, we must all admit that old age is a decline, a disease, a failure. However powerful man may have been in earlier years, sooner or later that power declines, whether it be physical or mental. However large a capacity man has for work, as the years pass over his head he must ultimately make confession that symptoms are manifesting themselves that declare him no longer capable of the same efforts as before. He is no more the athlete that he was, and should his youth have been spent in a riotous wastage of moral or mental or physical strength, then woe unto him when the bill is presented.

No item will be omitted, and for every loan that has been made, payment will strictly be demanded and compound interest duly charged.

But there are even further charges to be brought out in the indictment of old-age. We are told that as the years advance, life becomes but a monotony. It matters not the value of a penny whether we live fifty years or five hundred, the same things happen year in and year out, they are but repeated so many times more often. That for which men have struggled, no longer in the possession gives pleasure. They have lost the capacity for enjoyment, they are truly blasé. Men even of large parts and talents have repeatedly given expression only to words of vexation at the changes in nature, and have, for example, expressed a no less idle wish than that the early grasses of spring might one year at least sprout forth no matter what color, if only it were different from the "everlasting ugly green."

Furthermore, certain authorities tell us with much earnestness that as man moves past the middle point of life he loses much of his moral enthusiasm. Many a man has promised well in his earlier years only to become a disappointment later in life. Many a man has started out with the happiest ethical ideals but to have them shattered with the advance of the years. Some have been heroes in their youth and monsters in their old age, and from idealists, others have often deteriorated into the veriest cynics.

There has indeed been painted for us a rather dark and depressing picture of the second half of life. It would appear that after a certain point, movable indeed, but none the less real, the years are merely a disappointment, empty of activity or enjoyment—man's usefulness out-lived. If this be the unavoidable conclusion of serious reflection, that the latter years are but a failure, and, if this failure be inevitable, then it is *not* blasphemy to rail against the justice and mercy of a God, who would decree such an order for the universe, it is *not* blasphemy to dare to violate the divine canon 'gainst self-slaughter, it is *not* blasphemy to declare that the phrase 'the sanctity of human life' is empty of all meaning, and Dr. Osler and his followers are *not* altogether incorrect, when they tell us

that, after a certain point, man should betake himself to some quiet corner and once and for all put an end to his days, thereby benefitting himself and mankind.

But let us not leap at conclusions nor be too easily convinced by specious arguments. We have been told that the post-manhood period is a decline, a failure. We have admitted that in a certain sense this is only too true, for no rational person would attempt to deny it. Physical strength does become impaired and the mental faculties do suffer deterioration. The second half of life does pale in comparison with the first when it comes to the capacity for doing things. Let us not blind ourselves to the facts. Exceptions there may be, but even in the case of many of these, it will be observed that the larger half of their years they lived upon the glory attained early in life, for, though they were great afterwards, it was only in comparison to others, but not to themselves. If life is only to be reckoned in terms of physical strength, mental stamina or capacity for enjoyment, then the whole thing is a petty business and the opponents of the pessimists may as well rest their arguments and confess themselves defeated.

But there is something more, without which there can be no true understanding of life or any of its problems, and without a due consideration of which, every argument on life must end in negation. I refer to that which all too often in unhappily lost sight of in our materialistic age—the element of the spiritual or the religious. New questions may then present themselves. What are we to really understand by growth and decay? Is there not a relation between old age, the last stage of this life and the life that may come after? Is it not possible to regard age otherwise than in every respect a decline or decay?

Biological science tells us that decay is going on all the time. When the child is born, there is decay in the foetus life. As the infant becomes the adolescent and the adolescent in turn becomes the full-grown man, each one of these changes is marked by a decay of some sort. After one has turned the middle point of life, this decay is all the more evident, but when all is said and seen, it is only a question of degree. As far as physical life goes, it will be patent that in some form

and in some measure, from the first to the last of man's physical being, decay is going on. Why then make so much ado of that in one stage which is characteristic of all life?

Further there can be little doubt in the mind of anyone that each period form the pre-natal state—infancy, childhood, adolescence and manhood—evidence growth. There is at every stage a development, an evolution. It is an upward march, an onward progress. The child is more than the infant; the man is more than the youth. Why should we believe that a God who has given us life should make it precious and worthy up to a certain point and faulty thereafter? Because decay is the more pronounced in the latter days, can we say no more? Is it not possible, nay even plausible to hold that age with all its disease, its decline, its decay is still a growth, a higher stage beyond which there is only one higher—that which crowns old age with an eternal crown, the life after this. Bodily strength may diminish, intellectual vitality may be lessened, kindred capacities may be weakened and still life's latter half not be damned.

Truly, if Religion has any message, it is to assure us that God who has ordained life for man would not ordain that half of it must be failure. What are all the naked facts of old age but the surest prophecy of something more? What are all its unsatisfied desires, its hunger ungratified, its thir t unslaked but evidence of a similar character? Surely there must be something beside flesh and blood existence, and old age can be regarded a proof of it. Let the soul-life of man grow and his latter years are not days of weariness and vexation of spirit, not empty because of monotony, not barren of joy but rather a blessing until the end, which is to be sought less as an exit from this world than as an entrance to another. Let age be viewed as a stage in the larger evolution of man, and we will cease our carping complaints.

But there is a practical side to our consideration. When we place the blame, let us be careful lest we shift it from our own shoulders and in cowardly way place it upon the universe and its Creator. Only too often, as some one has truly said, "the failure, if failure there be, lies not in the game, but in our manner of playing it." Our after years are but what we

in our youth have decided they shall be. Old age is not of necessity bad or useless, it is only what we make it. Whatsoever we have sown in the first half of life, that we shall surely reap in the latter half. That there are many failures in old age is not necessarily an indictment of age, it only proves how hard the sowing is.

The words of Ecclesiastes should come home to us forcefully at this moment: "Remember thy Creator in the days of thy youthful vigor." While we are still young, let us indeed remember our Creator. Let us live according to ethical law. Let us maintain our mental poise and our moral equilibrium. Let us not dissipate our energies. Let us rationally keep in mind that the day will come when youthful strength and vigor will be less and less, until in age, we shall be in want of that of which in youth we have so much. But if we do forget, if we should yield to the worse elements in us so that in age, we show vices and weakness unduly, then let us understand that the fault is much in ourselves, and let us take our penalty as best we can—not wail and rail against the existent order of things.

There are not a few who have grown gray in life's service, whose very lives refute once and for all the statement that age must be bad and useless. There are men, old only in years but young in their conversation and young in their ways. They prove that the faults of disposition, commonly attributed to old age are not peculiar merely to that period, but are largely temperamental. Men of advanced years, even if they no longer have the physical strength to do some things, can do other things which often prove a hundred times more valuable.

I count among my choicest experiences the recollection of a former president of Yale University. Past four score, he might have been seen daily upon the campus, a wreck, decrepit and tottering. But I recall none of the hundreds of students that knew his great career, his masterful intellect, his national influence, his pure granite character, who failed to honor and reverence as magnificent a wreck as ever drifted into the harbor of perfect peace. If a kindred experience be yours, and they are common enough, let it be a warning against judging all things by utilitarian standards, and let it be an

inspiration to prove that if early life be lived wisely and well, no matter how many years may be allotted to man, it ought never to be felt he has out-lived some usefulness by a single day.

We may take issue with Dr. Osler's brutal manner of speech. The civilized conscience revolts against a reversion to the primitive methods for the disposition of the aged—methods that prevailed only when humanity was in its infancy. We have but little apprehension of his suggestion being taken seriously and acted upon. We can even rejoice in the hope that this word, which has been so plainly spoken may give men a truer conception of old age—as a time in large part contingent upon what has gone before, a time for spiritual growth, a stage in the larger development of man, a time, when, if men have lived rightly, they may be a source of brightness and benediction to self and society even to the end of a ripe old age.

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18. The Better for Our Enemies.
20. The Worse for Our Friends.
28. The Israelite as a Husbandman.
31. Arms Against a Sea of Troubles.

SERIES IX. 1895—1896.

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3. Faith With Reason.
5. Wherein Israel has Failed.
11. The Place of Prayer in the Service.
13. The Place of Music in the Service.
15. The Place of Ceremony in the Service.

SERIES X. 1896—1897.

2. The Guard Neither Dies nor Surrenders.
4. Thy People Shall be My People.
6. Whoso Tilleth His Soil Shall Have Bread.
8. The Mote and the Beam.
10. What Has Been Shall be Again.
12. The People Without a Country.
13. Uses and Abuses of the Pulpit.
15. Uses and Abuses of the Press.
17. Uses and Abuses of the Novel.
21. The Best Preacher—The Heart.
23. The Best Teacher—Time.
25. The Best Book—The World.
27. The Best Friend—God.
28. Ten Seasons of Sunday Lectures.

SERIES XI. 1897—1898.

1. A Wise Question is the Half of Knowledge.
3. Woe, if All Men Speak Well of You.
5. Good to be Great, Great to be Good.
7. Who is God that I Should Hear Him?
9. Noble Impulses are Speechless Prophets.
18. The Martyr Race.

SERIES XII. 1898—1899.

4. The Gospel of Joy.
6. The Gospel of Sorrow.
10. The Sunset of Life.
12. Old Memories and New Hopes.
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21. Turning Parent and Child Toward Each Other.
24. Israel Weak, and Yet Strong.
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SERIES XIII. 1899—1900.

1. "The Choir Invisible."
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12. The Will and the Way.
14. Individual Morality.
16. Domestic Morality.
18. Social Morality.
20. Sectarian Morality.
26. International Morality.
28. Isaac M. Wise—A Memorial Tribute.

SERIES XIV. 1900—1901.

2. From Better to Best.
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8. "We Jews."
10. The Diagnosis.
12. A Remedy.
25. A Time to Keep Silence.
26. "God's First Temples."
27. Daybreak.

SERIES XV. 1901—1902.

1. Preacher or Teacher?
7. The Reign of Right.
9. The Reign of the Soil.
10. The Reign of Love.
11. The Reign of Religion.
14. Boyhood and Girlhood—School Days.
15. Youth—the Age of Love and Matrimony.
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21. Decline—the Age of Beneficence.
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2. Secretary Hay and the Roumanian Jews.
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4. Quoth the Raven "Nevermore."
5. Quoth the Reason "Evermore."
6. The Cause of Sin.
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8. Avarice.
9. Envy.
10. Anger.
12. Infidelity.
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16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
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24. The Two Redeemers.

SERIES XVII. 1903—1904.

1. The Demands of the Age on the Church
2. The Higher and Lower Pleasures.
3. Is God or Man Unjust?
4. Canst Thou by Searching Find God?
5. "Mary of Magdala."
6. The Battle Not to the Strong."
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18. Altruism.
19. Pessimism.
20. Optimism.
21. Realism.
23. Idealism.
24. Dowieism.
26. Trade—Unionism.

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10. Amfortas, the Torment of Guilt.
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14. Lincoln, an Inspiration.
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17. Israel, a Nation, Race or People? II.
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Signers of the Decalogue.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 4th, 1906.

The ancients classed pride with the deadly sins, and the moderns have not learned to think any better of it. Its follies of olden times are those of the present day. It still spreads its peacock feathers, and struts in turkey-gobler fashion, because of great wealth or great beauty or illustrious family descent. There are those who look with disdain upon all who are not descended from the Mayflower pilgrims or from the signers of the Declaration of Independence or from the soldiers of the Revolution.

Vanity of descendants of Colonial Fathers.

I yield to none in my admiration of the men and women, who, for the right to worship God in accordance with the dictates of their conscience, left their home and fatherland, sailed forth on an untried ocean toward an unknown world, and endured untold hardships and sufferings in their long and bitter struggle with cold and hunger and disease and cruel savage. I am second to none in my appreciation of the service rendered to our country by our Colonial Fathers, who, though small in number and weak in strength, dared to rise against a mighty host, and to wrest liberty from a despot's hand. And I admire them all the more for knowing that most of them were people of lowly station, humble toilers—peasants, mechanics, traders, whose wealth was the bravery of their heart, and the secret of whose success lay in their firm trust in God and in the righteousness of their cause.

Colonial Fathers deserving our admiration.

But, as much as I admire these brave ancestors so much do I despise those of their descendants whose claims to distinction rest solely on the merits of their distinguished forefathers, who, without virtue or bravery or brain of their own, regard as inferiors those who

Some of their descendants deserving our contempt.

crossed the Atlantic in a vessel other than the Mayflower, those who landed upon our shores after the Declaration of Independence was signed, and after the battles of the Revolution had been fought and won.

Distinguished ancestry of many of later arrivals.

It never seems to enter the little minds of some of these big-talking and big-doing people that many of those whom they deem inferior may be descendants of ancestors who, notwithstanding their later arrival upon our shores, have rendered services in the development and preservation of our country quite as important as those of the Colonial Fathers, and far more important than any that have been rendered by some of our present-day empty-headed but blood-proud descendants of a better-deserving ancestry. They never seem to consider that many of those whom they bar from their exclusive sets may be descendants of those who fought in the wars of the Huguenots and of the Dutch Republic, descendants of those who waged the mighty battles of the Renaissance and the Reformation, descendants of heroes and reformers and martyrs, descendants of the oldest of all aristocrats, who fought and bled and died for political liberty and religious freedom, on the battlefield of all the nations, long before America was yet discovered, long before Europe was yet civilized.

If illustrious descent entitle to distinction

Our present-day Sons and Daughters of the Revolution and our Colonial Dames claim superiority of blood because of their being lineal descendants of families a century or two old. If this be so, how great must be the superiority of the sons and daughters of Israel, whose ancestry dates back not one or two centuries but more than three thousand years! And if it be a mark of distinction to be a member of a family the founders of which had nobly fought in noble causes, how great must the distinction be of the sons and daughters of Israel, whose ancestors, even in the remotest antiquity, wrought for rights and liberties enjoyed at the present day, who, when the world still lay in the fetters of debasing idolatries, when it still groped its way in intellectual and moral darkness, gave to mankind prophets, law-givers, bards, inspired writers, who command the world's homage to this day; gave to the world their Holy Writ, that

to this hour has remained mankind's highest treasure, its law of duty, its rule of right, its guide, its monitor and stay!

If distinction is claimed for being a descendant of those who, a little more than a century ago, waged an eight years war for the right of self-government, what must the distinction be of the sons and daughters of Israel, whose forefathers dared, more than three thousand years ago, to enter, in the name of the One, Invisible, Incorporeal, Righteous God, upon a war of ages, against a world of idolatry and immorality and brutality, and, though a thousand times crushed, though thrown to the wild beasts and sold as slaves, though mangled in the torture chamber and burnt at the stake, though expatriated and expelled, degraded and ostracized, dared to rise again and again, and to fight on and on, until the civilization of half of mankind was their reward? What must the distinction be of the sons and daughters of Israel, whose ancestors, though few in number, dared to demand of the Egyptian Pharaoh liberty of conscience and right of self-government, at a time when might alone constituted right, and when the word liberty had not yet found its way into the vocabularies of the nations, dared to formulate the Decalogue, to sign it with their heart's blood, to make it their battle flag, to carry it forth over the face of the earth, everywhere teaching, everywhere preaching: Worship the God of liberty. Have no other God beside Him. Hold His name in reverence. Observe a weekly Sabbath. Honor parents. Murder not. Commit not adultery. Steal not. Bear not false witness. Covet not.

Who deserving of greater distinction than Israel?

Verily, if descent from an illustrious ancestry constitute aristocracy, then there exists not upon all the earth an aristocracy older and more illustrious than that of Israel, whose Scripture was the chart and compass that guided the Mayflower across the sea, whose prophets inspired the Pilgrim Fathers, whose psalms cheered and solaced them, whose Decalogue made possible the Declaration of Independence, whose history of mighty daring and mighty achieving made victorious the arm of Washington.

Work of Israel made possible achievements of Colonial Fathers.

And yet, these very sons and daughters of Israel, these scions of the oldest and noblest aristocracy, these warriors for right and liberty wherever freedom is trampled upon and justice is denied, are the most barred from the exclusive set, the most looked-down-upon by those who pride themselves on the blueness of their Pilgrim Fathers' blood.

Yet Israel is looked down upon by unworthy descendants of worthy sires.

Such an attitude towards the descendants of the signers of the Decalogue by descendants of the signers of the Declaration of Independence shows but too clearly that greatness of soul is not a matter of inheritance, that to possess it, it must be self-acquired. He alone is worthy of an illustrious ancestry who is illustrious himself. He, who is himself noble and deserving, is also he who is noble and just toward the well-deserving. There is no coat of arms, and be it never so old, that is more honorable than one's own honorableness.

There is better work to do than fostering un-American spirit.

Glorious as were the deeds of the Colonial Fathers, they have left their work far from finished. Not all tyranny is yet overcome. Liberty and justice are not yet the possession of all, not even in the country founded and consecrated with the heart's blood of the Pilgrim Fathers. They have bequeathed far different duties to their descendants than fostering that un-American spirit that forms exclusive sets, and haughtily looks down upon all whose ancestry in this country dates not back to the 17th or 18th century. When the Sons and Daughters of the Revolution and the Colonial Dames will battle for liberty and justice as battled their sires, when they will face tyrants and evil doers in our day as their sires faced oppressors in their day, when they will root out the demoralizations and degeneracies that fester on the surface of not a small part of that society that prides itself on the blueness of its blood, when they will be thus engaged, they will have better work to do than classing men by family descent rather than by personal merit. Their pride will lie in honoring those who, no matter when or whence they came, live and strive honorably, those who reflect credit on their country and confer blessings on their fellowmen.

Distinction in descendants lies in their continuing noble work of ancestors.

Esther—An Old Story, Yet Ever New.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 11th, 1906.

It is a long time since the *Feast of Esther* was remembered as it will be this year, and not by the orthodox alone but by the reform wing as well. Little was it thought a score of years ago that the story of Esther would be dignified to-day with serious consideration in a reform pulpit, and with a view of drawing from it needed inspiration and solace. The dissecting knife of the critics had dealt unsparingly with the story of Esther, and when their research was over, Esther and Mordecai, Ahasuerus and Haman found themselves transplanted from the realm of history into the realm of fancy.

Short time ago *Feast of Esther* believed to have no future.

They found the book lacking in the dignity and religious spirit of the other Biblical books. Its language is a pompous jargon. Its notion of fitness of things is farcical. It has room, for instance, for the mention of the name of Ahasuerus 187 times but no space for mentioning the name of God even once. It has not a word of pity for the noble Vashti, discarded because she respects her modesty more than the brutal command of her royal husband, who orders her to exhibit herself before hundreds of guests who had banqueted and revelled with him full 180 days. It speaks of Persian events of greatest national significance, of which Persian history has no knowledge. It contrives plots and diplomacies that would tax the credulity even of children, if told in nursery tales. It attributes a vindictiveness to Jews, in the hour of their triumph, such, for instance, as that the handful of them that resided as aliens in Persia, killed, by order of the Persian monarch, 75,000 of his Persian subjects, a piece of braggadocio that is as false to the Jewish spirit as it would have been impossible in the realm of a Persian king.

Book of Esther had been proven a work of fiction.

Yet other things it tells, so ludicrous as to make only too manifest—and by yet more palpable means than the omission of the name of God and the designation of the principal Jewish characters of the book by names of heathen divinities—that the writer had no wish to be taken seriously, that he had simply written a merry carnival story to give sanction to a Jewish observance of a Persian carnival held in honor of the returning spring.

Written to give license to Jewish observance of Persian festival.

And yet, notwithstanding this knowledge of the fictitious origin of the Book of Esther, I venture to state that the charges raised against the Jews, which form the keystone of its plot, will be remembered to-day as they have not been for many a year, and as much by those who do not believe in the historic authenticity of the book as by those who have implicit faith in the truth of all it tells. Why this change in our attitude toward the book? Have we become orthodox or have the disclosures of the critics been disproven?

Widely remembered this year.

Either of these might have been preferable to the real cause. You may have noted my use of the word "commemorate" in speaking of this year's observance of the Festival of Purim. I did not use the word "celebrate," the word that has generally described the annual observance of this festival in the synagogues and households of four-fifths of Israel. A time there was when the cycle of religious holidays contained not a more joyous one than the *Feast of Esther*. Who that recalls that time would willingly forget all the festivities that singled out this day from all the other days in the year?

But not celebrated as before.

Vividly memory takes us back to the happy days of our childhood, when on Purim night we kindled bonfires and burnt Haman in effigy, when we never failed to assemble in the synagogue, ostensibly to hear the Book of Esther read but in reality to watch keenly for the sound of the name of Haman, and to drown it with loud shouts and hisses of derision, with stamping of feet, with whirling of wooden or tin rattles, with knocking of hammers, mallets, stones or other means of creating deafening noises; when we proceeded, masked, from door to door, to present our

Picture of its former mode of observance.

crude Purim plays, or sing our songs of praise of Esther and Mordecai, and receive for our reward sweets and fruits and cakes; when we carried Purim remembrances, in the form of delicacies or monies, to the poor of the city; when our own tables were weighed down with the best the market and pocket could afford, and when the city was fairly scoured for strangers to share the Purim meal; when even the saddest faces brightened under the joys it brought and the saintliest of the community unbent and vied with the merriest in merry-making, when, as the poet tells,

> "Each heart that eve cast out all gloom
> Each home that eve had only room
> For gladness and radiance."

Russian massacres of Jews too recent to make rejoicing possible.

Yes, in the light of such a mode of celebrating the Purim Festival, you can readily see why we can but commemorate and not celebrate it this year. We are but a little more than four months removed from those horrible opening days of November, when, upon orders from those high in authority, a yet bloodier than the infamous St. Bartholomew night massacre was perpetrated upon our brethren in Russia, when, without cause or suspicion, hired assassins and murderers, maddened by liquor and by lust for rapine and booty, hurled themselves upon helpless and defenseless men and women and children, and, three days long, murdered and assaulted and violated the innocent, pillaged, burnt, tore down house upon house, district upon district, and left in their wake thousands of murdered and mangled and crippled bodies, thousands of widows and orphans and bereaved, tens of thousands of once prosperous and self-supporting people, now homeless and hopeless, beggared, diseased through want and exposure and mental and physical suffering, with one-time opportunity gone for earning a livelihood at home, and without means for immigrating to more hospitable shores.

Though fiction, story instinct with truth.

There is, therefore, nothing left to us this year of the one-time joyous Purim festival except its memory. Gone is its historic authencity; impossible this year the joy that has been linked with it for ages. In the house of Israel there is mourning to-day. Only

the lesson it came to teach is left to us, and upon that Israel lingers to-day as it had not lingered for many a year. Though the author had no other purpose in writing the Esther story than furnishing a license for a Jewish observance of a Persian spring carnival, he has, probably even unknown to himself, given us a bit of fiction more instinct with truth than is contained in many a truth of history. Only his names and places are fictitious, the fundamentals of his plot: the false charges that are raised against the Jew because of personal grievance, the extirpation of them that is desired to satisfy personal vengeance, the revenge that is sought on the whole of Israel for the real or imaginary guilt of the one, the loyalty of the Jew to the country in which he abides, and his worth to the king to whom he is subject, the ultimate revelation of Providence guarding Israel, shaping its destiny, and bringing to naught even the finest-spun plots and schemes of the mightiest of potentates and of the most cunning of plotters—these fundamentals of the book of Esther are not fictions, they are truths, truths than which history knows none truer, truths that have been demonstrated, time and again, in the history of Israel, long before the story of Esther was yet conceived, that have been demonstrated, no end of times, since the writing of this story, and that will continue to be reenacted, till the last Haman shall have been blotted out, and all the Mordecais shall at last meet with their recognition and reward.

Substituting other names, fiction turns to truth.

Substitute for the name of Haman that of Pobdienostzieff or Plehve, Stoecker or Pueckler, Regis or Drummond, and you appreciate at once why the story of Esther has so strong a hold upon Israel, and why, notwithstanding its fictitious origin, there is no story in the Bible that is more real than it. Change the name of Haman to that of some modern persecutor of the Jew, that of Krushevan, for instance, and the name of Ahasuerus to that of Nicholas II, and v. 8–9, Chap. III of the Book of Esther read: "And Krushevan said unto Czar Nicholas II, there is a certain people scattered abroad and dispersed among the peoples in all the provinces of thine empire; their laws are diverse from those of every people, neither keep they the czar's laws; it is not for the czar's profit to suffer them, therefore, if it please the czar, let the order be given that they be destroyed."

Make these changes in the text, and ancient scriptures acquires at once all the modernity of an article in the *Novoe Vremya* or the *Grajdanin*, and you recognize in the accusation of one of the oldest of Jew-haters a charge that is glibbest on the tongues of modern anti-Semites, and you have the fullest explanation possible of the horrible massacres that recently placed Russia beyond the pale of civilized nations and rendered yet more luminous the halo of martyrdom around the head of Israel.

Falsity of Haman's charge against patriotism of Jew.

Even if we had no other and stronger proof of the falsity of Haman's charging the Jews of Persia with forming a nation within the nation, with disobeying the laws of the land and with being profitless to the country in which they live, the very citation of the charge by a Jewish author, in a Jewish book, would alone suffice to show the absurdity of it. For, even in his days, the tendency of the Jewish people toward identifying their interests with those of the people among whom they lived was, if anything, too strong, so strong indeed, that, from the first, it evoked the constant alarm and warning of the prophets and leaders, lest Israel, being few in number, become lost in the great mass of people among whom it lived, and by whose laws and customs and institutions it was largely influenced. It was to this tendency of the minority assimilating with the majority that the loss of the Ten Tribes of Israel has been ascribed, and the extinction of the remaining two tribes is feared more from this cause than from any other.

History's testimony to patriotism of Jew.

And there is not a nation among whom Jews have lived whose history will not testify to their identification with the best interests of the country which they inhabit. From the time that Jeremiah sent his instructions to Israel captive in Babylonia: "Build ye houses and dwell in them; plant ye gardens and eat the fruit thereof. . . Seek ye the peace of every city whither ye are carried captive, and pray for its welfare, for in its peace shall ye have peace," down to the time that Mar Samuel taught Israel in exile that "the law of the country in which the Jew abides is the law of Israel,"—during all that time the Jew followed no other law, nor served any other interests than those of his adopted country. And from the day that Joseph by his wisdom saved Egypt from famine, there has not been a time when Israel did not say to

the people among whom it lived: "Excepting our religious differences, we hold in common with you whatever concerns the welfare of the land. Your laws are our laws; your duties our duties; your flag our flag. Your battles are our battles; your victories our victories; your defeats our defeats." And what it has said that it has proven on the battlefields of the nations. Let Napoleon and Wellington, Moltke and Roosevelt tell of the bravery of the Jew. Let the cities of Arles, Burgos, Naples, Prague, Toledo, Worms, Port Arthur, speak of Jewish valor. Let England speak of the patriotism of its Jewish statesman Disraeli, France of its Cremieux, Italy of its Artom, Germany of its Lasker, and the other nations of their illustrious Jewish statesmen. Let them speak of the Jewish men of genius who have greatly helped to make their respective countries distinguished in the realm of science, literature, art, music, commerce, finance. Let them tell but the truth, and there will be little left of the oldest but ever newest charge that the Jew forms a nation within the nation, that he disobeys the laws of the land which he inhabits, and that it is not to the people's profit to suffer them.

Jew's patriotism greater than that of others.

And when we pause to consider that *patriot* means one who, in return for the protection of his rights and privileges, gives to his country his best services in times of war as well as in times of peace, in its adversity as well as in its prosperity, the patriotism of the Jew becomes superior to that of any other.

Faithful services of Jew ill rewarded

For, while he gives to his country all that is his to give: his love, his industry, his brain, his protection, his defense at the cost even of his life and all, he gives it, alas, only too often, in return for degradation, exclusion, ostracism, expatriation, assault, massacre, pillage, expulsion. The faithful services of a Dreyfus are rewarded with years' of imprisonment as a traitor. The faithful services of the Jewish soldier in the German army are rewarded with exclusion from the ranks of commissioned officers. The erudition of the Jewish scholar in that same country is rewarded with exclusion from the judiciary and from professorships. The heroic services of the Jews in the Russian army are rewarded with a refusal of citizenship rights and with a denial of the privilege of residence where they

choose, worse still, with pillage, rapine, murder. The passionate patriotism of the American Jew, which he has evinced from the days of the Revolution to the battle of San Juan hill, and by noble service in every other sphere of public life and public duty, and which have elicited the highest encomiums of praise, from the time that George Washington first expressed his appreciation of the services of the Jews of Newport, R. I., down to the time when the late, lamented Secretary Hay declared, in his Roumanian Note, that "the teachings of history and the experience of our own nation show that the Jew possesses in a high degree the mental and moral qualifications of conscientious citizenhood," such Jewish merit, and thus testified to by the highest authorities, is rewarded with exclusion from certain hotels, clubs, schools, fraternities, and the like.

Why this eternal and universal hatred against the Jew? Is it because he is a criminal? Ask the judges of your courts, and let them tell you. Is it because he is intemperate, improvident, indolent, dependent? Ask the charities, and let them give you answer. Is it because he is illiterate? Ask the schools, and let them tell you. Is it because he is untrustworthy? See the old and flourishing Jewish business- and banking-houses, and let the business-world tell you whether untrustworthy firms can long continue prosperous.

Why this eternal hatred against Jew?

We must look elsewhere for the source of the hatred that prompted the false charge of Haman, and that has prompted the charge of every Haman since. And we have no need to go further than the Book of Esther. Its author indicates clearly enough where and why the Jew offends. His superior merit gives offense. He succeeds, and success by a Jew is only too frequently a crime in the Non-Jew's eyes. Esther, by her virtue and grace, wins the love of a king; Mordecai, by his watchfulness and loyalty, saves a king from assassination; that is enough to fill the envious with venom and to invent the vilest charges. You will find little anti-Semitism evinced toward the Jewish poor. Only where the Jew rises to eminence, where the Mordecai threatens to supplant the Haman, where, in the struggle for superiority, he proves himself the survival of the fittest, there hatred against the Jew is most manifest and most venomous and often fatal in its results.

Due to envy.

The other offense is: Mordecai will not bow to Haman. The Jew will not bow to any but the One, Invisible, Incorporeal God. He is a monotheist to the core. Had he possessed the art of bowing to other gods than his own, had he yielded to the allurements of the ancient pantheon or the modern church, he would have spared himself infinite sufferings, centuries of degradation, torture chamber, scaffold, stake, ghetto. But he would have ceased to be a Jew, and being a Jew, being of the elect of God, of the martyr-race, of the signers of the Decalogue, of the dispensers of light and truth and love in a world of darkness and superstition and bigotry, outbalanced for him all the honor and ease that might have been his, had he stultified his intellect or sacrificed his birth right.

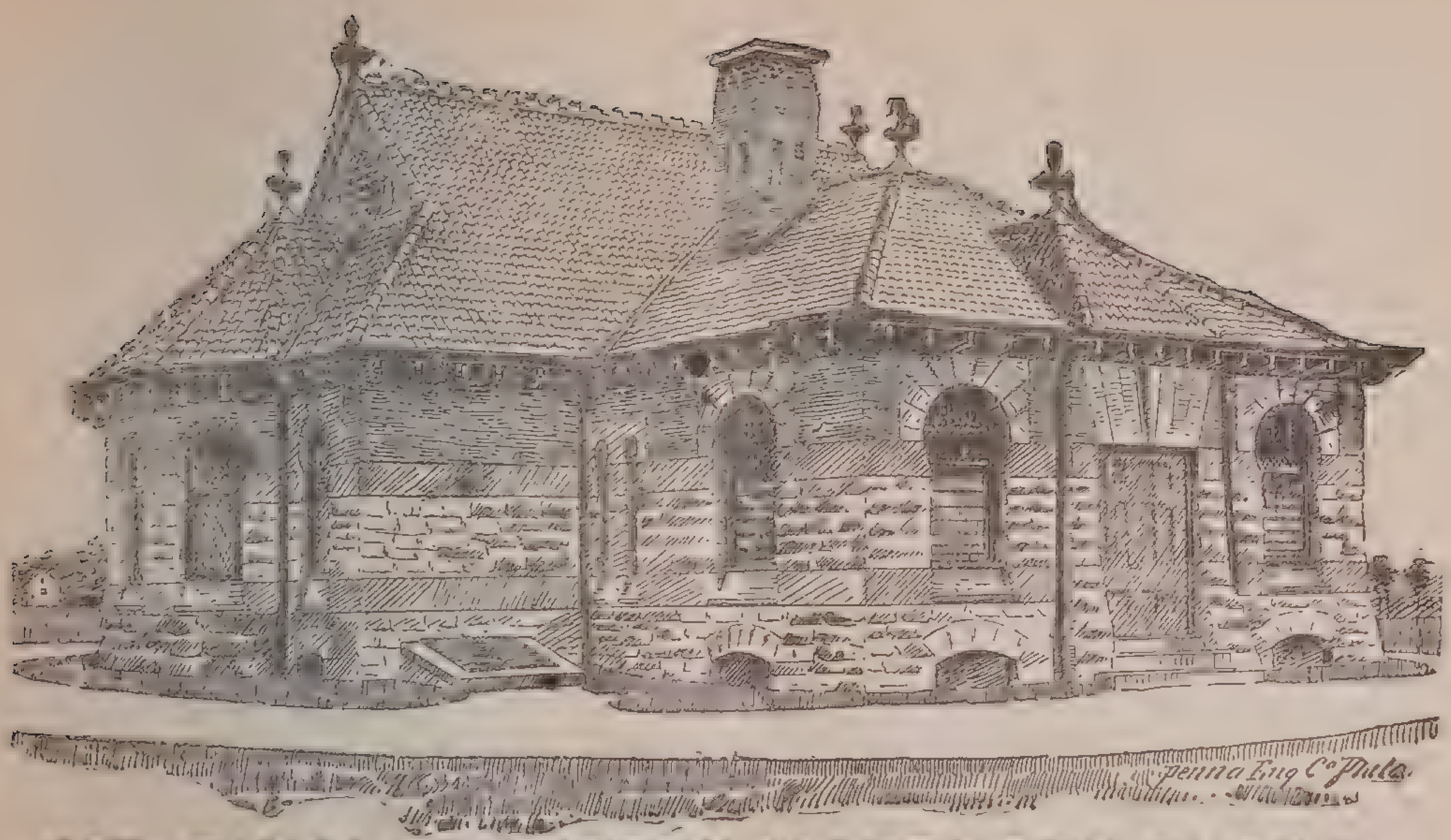
And to Jew's unwillingness to bow to any but to God.

And the last chapter of his sufferings has not yet been written, and the last Haman has not yet been born. Continued persecution will make his intellect only the keener; keener intellect will heighten the chance for success; success will invite envy, and envy will produce the Hamans and their venomous accusations. Continued progress will only throw the stronger light upon the truths for which the Jew has contended for tens of centuries, and will make him all the more unwilling to exchange his faith in the One God, one Law, one Right, for a belief in miracles and mysteries and superstitions that are confounded by every fact of science and disproven by every postulate of reason. And this continued refusal to bow to other gods will but continue to embitter against him the Hamans of the church.

Last chapter of suffering not yet written.

But not for naught will he have suffered; not in vain will have been his struggles. The enemy will not prevail. Zeresh, the wife of Haman was wiser than her husband when she said: "If Mordecai is of the seed of the Jews, thou wilt not prevail against him." The Jew's services to mankind will, in God's own time and in God's own way, be fully revealed, even as Mordecai's were revealed to the king. The Jew will yet stand apparelled in the panoply of his well-merited glory, and the Hamans will yet be made to proclaim before him: "Behold him whom the greatest and best delight to honor."

But ultimately, Jew will stand in panoply of his glory.



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Too Much and Too Little Parent.

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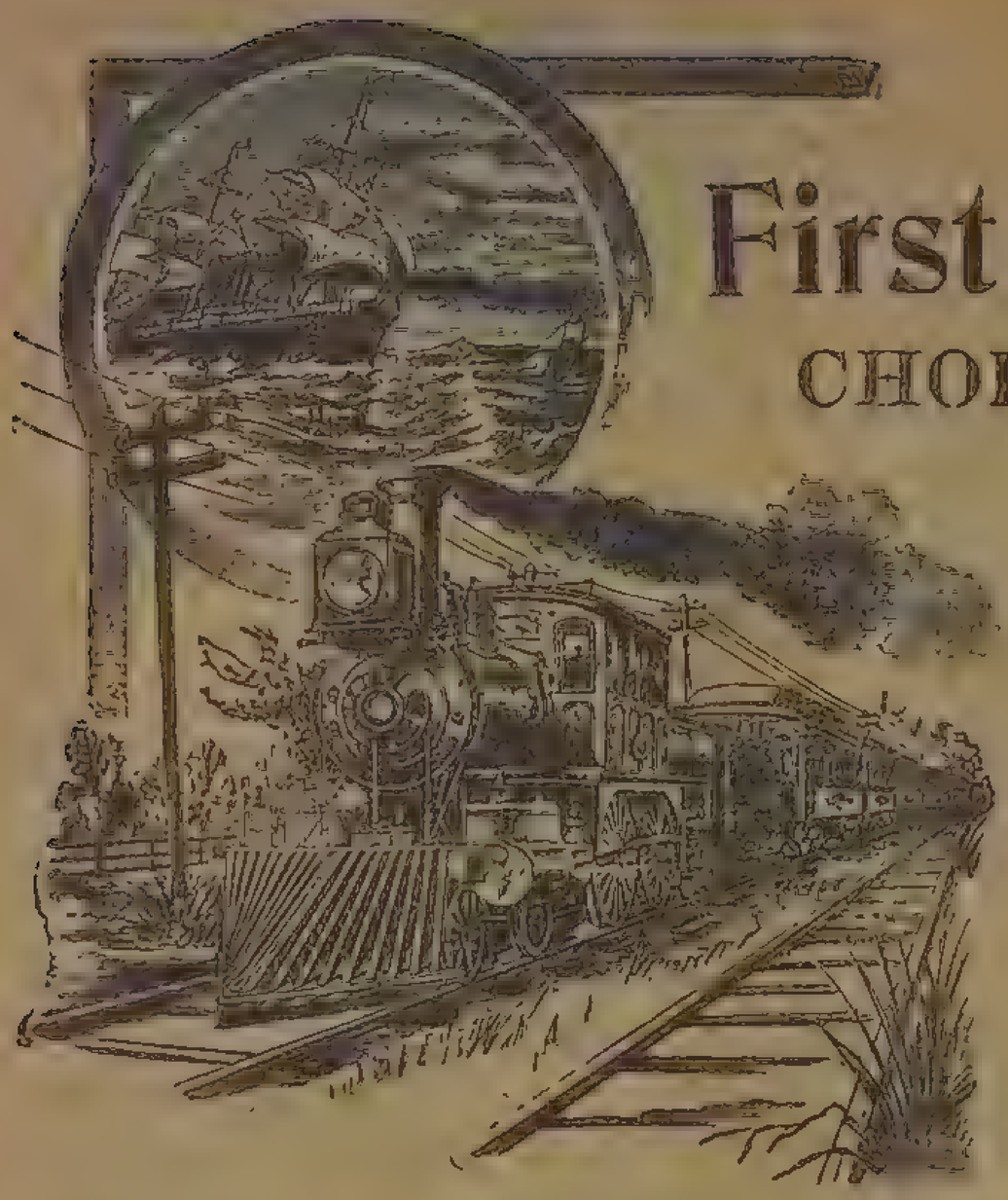

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Too Much and Too Little Parent.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 18th, 1906.

It is a common observation by those who study or travel extensively abroad that there is greater reverence shown to parents by children in European and Oriental lands than in our own. The observation is verified by people born and raised abroad as well as by scholars who have subjected the raising of children to scientific investigation. The causes that are assigned for this difference, though numerous, are reducible to three general statements.

Greater reverence of parents abroad than here.

As the first, we may mention the difference between our form of government and that of foreign lands. The latter, being, with few exceptions, monarchic, deeply implants awe and reverence of superiors, and makes implicit obedience to those in authority, as rulers or officers or preachers or teachers or parents, almost instinctive. Old and rigid laws and customs and usages have established among them thorough-going distinctions between castes and classes, and a violation of them is held culpable as much by the unwritten law of the people, as by the written law of the government.

Partly due to monarchic government.

Rulers are believed to be hedged by a sort of divinity, and even but to think in disrespect of them is regarded a sacrilege. The aristocracy are looked upon as satellites revolving around the throne, and disrespect of them is an offense second only to that shown toward the ruler of the land. Officers, clothed in the uniform of authority, are regarded as beings, whose very presence inspires awe and fear, and before whom to bend and bow is as natural as it is to breathe. Church and State being united, and the ruler being the head of the church, the clergy are looked upon

Which begets reverence of superiors.

as God's vicegerents on earth, and disrespect of them is held to be as great a sin as disrespect of God. Parenthood, being regarded as, in a measure, comprising the majesty of the ruler, the authority of the officer, the sanctity of the priest, inspires an awe and reverence that is as profound as it is sincere.

Democratic government tends to equalization.

Of all this but little is known in our land. Our government is democratic, and the spirit of democracy, that equalizes all classes and all stations, and that recognizes no distinction between man and man, has a tendency to strip away the awe and reverence that should halo the crown of old age, the office of trust and responsibility, the sacredness of the ministry, the holiness of parenthood. Liberty is frequently turned into license, and honors, that rightly belong to the aristocracy of culture and character, are only too often lavished upon mere monetary success. Men bow before the millionaire and ridicule the minister; sons reverence the prize-fighter, and daughters bow before the dictator of fashions, both, in the meantime, neglecting and disobeying their parents. Men of wealth or power, no matter how obscure their origin or by what means their success have been acquired, think themselves superior to the best, and entitled to honors that, in other lands and under other governments, are reserved only for those who are charged with responsible office, for those who are entrusted with the most responsible of all offices that of bearing and raising human lives, that of educating and consecrating immortal souls.

Equalization unfavorable to reverence.

Observe the sacred regard in which a monarch is held in foreign lands, and the abuse to which a President of the United States is frequently subjected in public press or on public platform, and you have one of the reasons why reverence is so rare a quality in the American. Note the awe with which people approach the clergy in Europe and in the Orient, and the flippant and frivolous manner in which Americans speak of minister, church, and sacred things in general, and you have another reason why of all virtues reverence is the one that is least indigenous to the American soil. Note the oriental conception of the teacher as one who, as the Talmud says, is to be honored

yet more than the parent, for, while parents give physical and earthly life to the child, teachers give it spiritual and immortal life; contrast the respect which the Japanese, for instance, show to the teacher, and the remuneration with which they repay his labors, with the small pay and yet smaller consideration that are shown the teacher in our land, and you have a third reason why reverence is so little found among Americans. Hear or read of the honors that in foreign lands are shown to parents, even in the lower walks of life, note how their command is held as sacred as that of God, their blessing sought yet more than that of priest, how to argue with or contradict or vex or disobey or even sit in a parent's seat, is regarded a grievous sin, how to lessen their labor and to lighten their burden and to brighten their lives are held to be children's paramount duties, and contrast such filial respect with the attitude of the young American towards his parents, and you have the strongest possible explanation for the irreverence rampant in our political or religious or domestic life.

But not all irreverence toward parents is to be attributed to the equalizing tendency of our democracy. Close analysis might even prove that what we believe to be a cause is in reality but an effect, that the irreverence manifest in our public life is, to a large extent, a resultant of the irreverent spirit that issues from the home. It is a trite teaching that the home is the unit of the nation, and, therefore, as is the reverence or irreverence inculcated within so is the reverence or irreverence displayed without.

Development of reverence neglected in the home.

Reverence of parents, if not inborn, is early acquired. The helplessness of infancy, its entire dependence on its parents for its nurture and comfort, implants deep within the child a love for those to whom it instinctively feels it owes its all. Growing older and comprehending more and more the labors and self-denials and sacrifices involved in parents' providing for and watching over and educating their offspring, the early engendered love easily turns into reverence.

Filial reverence inborn or early acquired.

We have instances of filial love and reverence that are as beautiful as any that Europe or the Orient can show. We read

Illustration of American filial reverence

of Washington hastening to his aged mother, after his election to the presidency, to express to her that all his honors were the flower and fruitage of her labor and love. We read of Garfield taking his oath of office as chief magistrate of the nation, with his aged mother standing by his side, and, in the sight of the multitude of thousands, fondly telling her, with tears of gratitude streaming down his cheeks, that but for her devotion and sacrifice this great honor would never have been conferred upon him. And from the days of Washington to this, there has never been a time that our country could not have shown thousands of children permeated with feelings of deepest love and reverence for their parents, thousands and tens of thousands availing themselves of every opportunity to do honor to their parents, to pay deference to their every wish, to make their comfort and ease a first consideration, to lighten the burden of their years, to bear patiently with their infirmities of age, to make reverence of them even after death a religious duty.

But, wherever and whenever we have seen or heard or read of such filial piety we have never failed to find back of it

Where non-existent there non-developed.

parents who mastered the art of parenthood, parents who understood how to awaken and to preserve their children's love and reverence. Wherever we find children disobedient to their parents, neglectful of them, undutiful, disrespectful, ungrateful toward them, we generally find parents as much to blame for it as their children.

There are two ways in which parents themselves either prevent the rise and development of children's reverence of

Filial reverence prevented by too much parenting.

them, or wither it in its bud and blossom, the first is in *parenting* too much, the other in *parenting* too little. It may sound strange to hear fault found with parents giving themselves too much to their children, the common belief being that children can never have any too much of the time and care and self-sacrifice of parents.

There is not a more deep-rooted nor a more fatal error than this, for the occasions are not rare when children suffer

The small against the large family.

yet more from having too much of parents' care and self-sacrifice than from having too little. It has become a part of the gospel of the modern

small-family-cult that it is far better that there be but one child in a family and that it receive all of its parents' time and attention than that there be half a dozen children and these be obliged to do with but little of the care of the overburdened parents. Their favorite argument is that the lioness has but one whelp, whilst the rabbit has a dozen young, but the whelp becomes a lion while the others remain rabbits. The comparison is picturesque but its application is not always true, for, as a rule, the pampered and indulged only child turns out a human rabbit, whilst from the homes of large families of struggling parents come, for the most part, the lions of mental and moral strength, of heroic daring and brilliant achieving.

Child made sovereign and parent slave.

In not a few of our homes to-day may be seen a reversal of that old-time method of child-raising that engendered deep love of parents and implanted abiding reverence of them. It is the child that is sovereign in such homes; its parents are its slaves. All of a father's means and all of a mother's time and labor are made tributary to every want and whim of the child. From the very awakening of its consciousness it is impressed with the notion that the sole purpose of parents' existence is to minister to its every wish.

Child turned into hot-house plant.

And faithfully do such parents live up to such notions of the child. For it alone they live and toil. For it they almost renounce the world and disregard their duty towards their fellowmen. They have no time for anything. Theirs is but to watch, day and night, that no harm come to the child, that no wind blow and no drop of rain descend upon it, that no harsh sound break on its ear, that no rough hand touch it. For it the floors are padded, and the walls and beddings and clothes are antisepticized, and the atmosphere is saturated with germicides lest some ill befall this human hot-house plant. Rather no end of self-sacrifice than that the child should have one moment's discomfort. Rather the indulgence of the child's worst of tempers than speak a stern word to it, or, horrible to think of it, inflict punishment. Stubbornness or perverseness, that should be driven out with the rod, is driven in deeper with sweets, money or medicines. Rather than that the child

should stumble, and perchance hurt itself in learning to walk, that epoch in its life is retarded as long as possible, until finally accomplished by artificial means, and with infinite toil on the part of the parent.

Growing older, it is never permitted to romp and play and roist about with other children lest some harm come to it, or it see or hear what may be rude or offensive. It is never trusted out of mother's or father's or nurse's sight; like an incarcerated prisoner the eye of the warden is upon it always.

Growing older still, this weakening and utterly selfish mode of child-raising becomes yet more pronounced. Neither time nor labor nor expense are spared in lessening for the child every difficulty attending the acquisition of knowledge. Its poor little brain must never be taxed. Its dear little eyes must never be strained. Its darling little back must never be curved. Its precious lungs must not be made to breathe school-room air more than two or three hours a day, or its complexion spoiled by too close confinement to the school-bench. Tutor or governess is engaged, and the open-air walking and talking method of education is pursued, which, while it procures a living for the teacher, procures precious little learning for the learner.

Pampered into degeneracy.

Step by step, this hot-house method of rearing and training a child is continued, till at last a full-fledged weakling is its results. Its power of self-help and self-direction was never permitted to be rightly developed; it was never allowed to think and act and decide for itself. Indulgence of its every wish has made it self-willed. The complete self-surrender of its parents to its needs and wishes and whims has given it an exaggerated notion of its own importance, which notion, in time, confounds parenthood with servility, regards all of parents' labors and sacrifices as its due, and all of parents' possession as having been accumulated solely for the ease and comfort and self-indulgence of the child. And the final result of all this folly is: inappreciation degenerates into ingratitude, and ingratitude into disrespect and irreverence of parents.

And into irreverence of parents.

It is a relief to turn back from such complete self-surrender of parents to their one or two children to the old style home of

half a dozen children or more, homes, where the duties of parentage, without being neglected, did not absorb the whole of life and all its interests, homes from which, notwithstanding that not a tithe of the care was bestowed on all the half a dozen and more that now is bestowed on one, there went forth into the world far better and stronger children, far more healthy morally and mentally and physically, far more appreciative of parental love and care, than now issue forth from the home in which a child is pampered into weakness and indulged into inappreciation and ingratitude.

Filial reverence in old-time large family.

They were no sentimentalists, these former-day parents. Life meant a battle for them, and they knew that it would mean a battle for their children, and they believed that, if their children were not to be left behind in the race for success, if they were not to be cast aside as unfit in the struggle for existence, the sooner they are hardened and made acquainted with the asperities of life the better it would be for them. What if the child had an occasional fall and tumble because a parent's or a nurse's eye could not be upon it always? They knew that there is nothing like getting prepared for the hard knocks which it was sure to receive in life. What if it got the worst of it in its wrestling and wrangling with its playmates? They knew that there is no better training school than this for later victories in life. What if the winds blew and the rain and snow descended upon it, what if it had to wrestle with needs and to endure the trials of privations? They knew that it is a process that hardens body and sharpens mind as hammer hardens the steel, as the emory wheel sharpens the blade. What if it was left to itself, at times, for self-decision and self-direction? They knew that there is no better training for the development of original thought and creative energy. What if it was held down to hard study and inured to severe mental and physical discipline? They knew that there is no real and lasting success in life without hard work. What if parents gave some of their time to the needs of the larger family of human kind? It was because they recognized that their children were destined to live and battle with the world outside, and that parents toil no

Old method produced best results.

less beneficially for their own children than when, in addition to faithfully discharging their parental duties at home, they labor also for the betterment of the world outside.

Parenting too little another source of irreverence.

In touching upon the point of some parents devoting some of their time to philanthropic work outside their home we have unexpectedly arrived at the third point of our discourse. We have come upon the one point which, because of a disregard of the golden means is one of the most prolific causes of disregard and irreverence of parents. If some parents sin because of their *parenting* too much, more of them are guilty of *parenting* too little. If some parents sin in sacrificing themselves and their all in the mistaken belief that it will benefit their children, more of them are guilty of refusing to make even the slightest sacrifice for their children, if it interfere with their personal comfort and pleasure. If some parents sin in studying too minutely what may even in the remotest degree benefit or injure their children, many more are guilty of the densest ignorance of what most vitally concerns the physical and psychical health of their children, the happiness of their homes and the welfare of society. If parents sin in devoting themselves to the rearing of their children to the exclusion of every other duty and interest in life, more of them sin in relegating the most sacred of all their responsibilities to the care of coarse and ignorant servants. If some parents sin in weakening their children through over-fondness and over-indulgence and self-love, more of them are guilty of hardening their children in error and sin through cruel treatment and heartless neglect of them, through intemperance, debaucheries and yet other vices and crimes.

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THE SIXTH ANNIVERSARY OF THE DEATH OF

The Rev. Dr. Isaac M. Wise,

AT THE TEMPLE OF

The Reform Congregation Keneseth Israel,

Philadelphia, March 25th, 1906.

Tribute to Reb. Dr. Isaac M. Wise.

BY REV. DR. HENRY BERKOWITZ.

"The lives of great men are leaves in the Bible of humanity—illustrated by that unexcelled master artist, Truth." With these pregnant words Dr. Wise introduced a notable address he once delivered on "Moses, the Man and Statesman." With the same suggestive comment, may we appropriately pay the tribute of our grateful remembrance on this day to the life he himself lived and the labor he wrought. As we review his career under the mellowed light of six rounded years since its completion we turn with tender hands the leaves of that Bible of humanity in which is entered the record of his achievements and under the illumination of the master painter Truth we study the lessons there revealed for our instruction.

From this record of eighty-one years of prodigious activities, so replete with most helpful guidance, let me select for consideration in the brief address allotted to me, one denominating characteristic of the man. Its abiding force is exemplified in the fact that only a week or two ago, a Jewish journal which had opposed Dr. Wise throughout his career, made the editorial statement that to-day we have need of some man with the great patient, masterful organizing genius of Isaac M. Wise. There is no longer any denial of the fact that whatever organization has been effected in American Jewry runs paralled with

his life and is preeminently his work. This may be freely said without detraction from the special task performed by each of the great leaders who were his contemporaries. Einhorn, with his masterly spirit of eloquence; Samuel Hirsch, with his philosophic insight; Leeser and Morais, with their intense loyalty to tradition; Jastrow, with his masterly Talmudic and philological learning (to cite only those of Philadelphia)—each contributed according to his gift and all with equal zeal to the creative work of the past generation. It was given to our teacher, Dr. Wise, however, to exercise those elements of executive and administrative force which were his unique endowment to the ends of unifying and strengthening the House of Israel in this land.

His ears were torn with the din of clashing factions in congregations and communities and his heart bled with the wounds of the old Mother faith, so that he could find no rest until he had brought some semblance of order out of this chaos by the organization of the Union of American Hebrew Congregations.

He saw with clear vision that the alien distinction which divided our people into Sephardic, Ashkenazim, Polish and Slavic Jews, could not be obliterated until leaders were trained and reared on American soil before whom these dividing lines would fade into nothingness. Therefore, he strove and contended, wrote and spoke, traveled and toiled until he succeeded in creating the Hebrew Union College, and after twenty-five years of service as its president, saw 100 disciples harmonizing and amalgamating the people into one great Jewish community of the United States.

His deadly earnestness of purpose and transparent self-sacrifice brought to him the homage of a host of his colleagues. By the sheer force of his wonderful magnetism he brought them into co-operation for effective service through the organization of the Central Conference of American Rabbis.

The Union has built up and maintained the college with its admirable faculty of trained and expert scholars, with its valuable library, and with its abounding influences for scholarship and religion radiating to all its graduates and their congregations throughout the land.

The Conference has given us in its annual sessions and reports a source of guidance in Jewish thought, precept and practice, which commands the serious respect and deference of a large and important constituency. It has produced the Union ritual of our worship and a host of important publications. How did Dr. Wise achieve this? In the answer to this query lies the lesson we are to learn for our guidance in these new times, which have brought new conditions and new problems.

It was wrought through the intense spirit of Americanism which ruled his whole life. He was a man of the people, beloved by the people and devoted with all the passion of his noble soul to the people and their highest welfare. He turned from the contentions of the leaders which often embittered his days and cast himself into the arms of the people. The organizations which he created belonged to the people, and were conducted on the fullest principles of democracy. His life is admonitory in the present hour of this great lesson.

We must needs advance from our present tentative and fragmentary forms of Jewish organization to a complete coordination of all American Jewry. The deepening consciousness of the communal bond, our extraordinary opportunities and grave obligations as the freest and strongest Jewish community in the world, make this union of all American Israel imperative. The recent spontaneous exhibition of union when in answer to a single call the whole country responded with relief for the Russian sufferers proves that the sentiment exists. We need a permanent union for every such emergency—an authoritative voice to answer our traducers, a recognized representative to stand forward openly for our rights, to give us dignified, capable and trustworthy participation in every public function and enterprise which concerns us, be it civic, educational, philanthropic or religious.

The counselors who have gathered to consider this problem are disturbed by the multitude of opinions. Verily, we need to-day the wise, patient and forceful organizing genius of an Isaac M. Wise. He is dead and yet he speaks. He speaks for all the people, and indicates that the tried and practical method of the American republic and the Jewish principles of freedom

and fair play must decide. Neither an ecclesiastical, nor a philanthropical, nor yet an intellectual autocracy should rule Israel, but a representative assembly patterned on the American democracy.

Dr. Wise saw the troubles which afflicted American Israel. But he never lost heart, because he was a man of prophetic vision. He saw the future beckoning with visible hands and heard her voice calling with audible tones to American Israel: "The great opportunity of service to mankind in the name of God and in the interests of justice, freedom and peace, lie in this land. It is yours, clasp hands and work together." This is the lesson I read from the Bible of humanity, in which, under the illumination of the master artist, Truth, is written the life's record of the leader to whom we pay grateful tribute to-day.

The Personality of Reb. Dr. Isaac M. Wise.

By Rev. Dr. Rudolph Grossman, of New York.

Nowhere in the whole domain of literature, secular or sacred, have the mission and the function of the true minister been so splendidly and so completely sketched as by the prophet Malachi. Speaking of the ideal priest, the prophet said, "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with God in peace and equity and did turn many away from iniquity; for the priest's lips should keep knowledge and men should seek the law at his mouth; for the messenger is he of the Lord of Hosts."

If I understand correctly the significance of these words, they indicate that the function of the minister, the modern successor of the ancient priest, is two-fold in its character. The minister is a teacher, but he is more than that. A teacher brings before men a certain principle or department of truth. All his energies are spent upon facts or ideas. But the preacher employs facts or truths as a vehicle through which he may bring his spirit upon men. While the teacher's sole aim is the inculcation of knowledge, the preacher must look beyond mere knowledge, to the character which that knowledge is to form. It is not enough for him that men shall know, they must be. He is an artist not of form and matter, but of the soul. Every touch of his brush must bring out some hidden element of the divine in man which he is seeking to reveal. The preacher is a painter of living forms, and with invisible colors, a builder of men, an architect of spiritual edifices, not made with hands,—God the foundation. The aim and end of his labor must be manhood; the tool he employs must be truth; the spirit that actuates him must be love; the inspiration that impels him must be the living power of God. If to bring God as the ennobling, consecrating element into human lives be the mission of the minister, it follows that God must speak in and through the minister, if the message he brings is to be a living force that shall develop a higher manhood. Here again the minister differentiates from the teacher. Intellectual and scientific truths may be taught apart from all virtue in the

man who teaches; moral and religious truths must be personal if they are to influence other lives. The truths the minister proclaims must exist in his own soul as living reality, an intense enthusiasm, a glowing experience. The dictum of the Rabbis applies to the minister with a solemn force "adorn yourself, ere you seek to adorn others." An expert in theology is not yet the true minister. Scholarship is essential, but scholarship is good for little that does not deepen and enrich manhood. Eloquence is a moving force, but eloquence that is not supported by genuineness of soul will never lastingly influence men. What avail all the learning and eloquence of the minister, unless by the power of his own life he win his people for duty and the right? More even than scholarship is manhood and above eloquence is charm of character and more essential than the external adornments of mere professionalism is the minister's inner moral beauty. His own life must be the most telling and convincing argument with his people for the sweetness and the righteousness of the thing to which he would fain lead them. He must be so large-hearted a man, in such genuine sympathy with all that is human, so broad and deep and real, that the very unconscious influence of his own personality must in itself make religion seem valuable and attractive, and so win the confidence of men that those to whom he ministers may see in him their monitor in joy, their comforter in sorrow, their guide and pattern amid all the perplexities of life. In one word, the minister must be the "Ebed Adonoi," the servant of God, wearing the white flower of a blameless life, and because he serves God, he must serve his fellowmen.

Such is the true minister. Such was Isaac M. Wise. Great by virtue of what he said, greater by virtue of what he did, Dr. Wise was greatest by virtue of what he was. The rugged strength of a true man and the sweetness and purity of a child, were in him combined. The courage of a Jeremiah, the simplicity of a Jefferson, the large-heartedness of a Montefiore, were in him united. He lived what he preached and men could indeed seek the Law of God at his mouth, for his entire life was a beautiful exemplification of the glory of the Thorah, to which he clung with a passionate love. As in his

public utterances, he stood as the devout champion of the Bible, and hurled all the fury of his indignation upon anyone who dared to doubt its inspiration or to belittle its binding authority as the rule and norm of life, so in his private career, it was the Bible and the spirit of the Bible that permeated and controlled his every thought and act. In touch with all that was modern and progressive, Dr. Wise recognized no higher law than the law of Sinai, and knew no deeper wisdom than the fear of the Lord. In this hour dedicated to his memory, may I not refer to one of the saddest events in his life, which illustrates most tellingly the religious fervor of the man? Only shortly before his death, his youngest daughter, the pride and joy of his home, was taken from him. His grief, too sacred for words, shook that giant frame, and yet without a murmur, sustained by a trust in his Master that was as unfaltering as that of Job, he returned to his duty and like Aaron, the high-priest, when calamity rested heavy upon him, he was silent.

And with a firm religious faith, he combined a love for man, a sympathy with all human suffering, that grew more saintly as he advanced in years. Not that he had not his faults, for he was human, but even his faults were but the results of that resoluteness of character that made him a very Titan in American Judaism. Aggressive in the insistence on his beliefs, wielding a pen that was as keen as a sword, stubborn often in the defence of his principles, he fought ideas and not men. Attacked more probably than any Rabbi in the land, Dr. Wise knew not the spirit of revenge and never permitted himself to bear a grudge. Genial in disposition, gifted with rare good humor and a ready wit, such was the pure goal of his nature, that even his bitterest opponents were unarmed and often became his friends and admirers as soon as they came into contact with his beautiful personality.

And how he befriended the poor. His charity was proverbial. Many an incident could I relate that would give you some insight into the nobility of his nature. Let me refer to one. I remember one cold, wintry day, a poor man, a Christian, scantily clad, came into his office and told a pitiful tale of suffering, because of the winter's severity. Dr. Wise took his own overcoat from the rack, and giving it to the man, he said,

did not Isaiah command, "when thou seest the naked, thou shalt clothe him?" Christian or Jew, whoever bore a grief, whoever suffered in want, whoever needed advice, came to him. He wept with the sorrows of others. He rejoiced in the happiness of others. A pastor in the truest sense, he was not only the preacher, but the friend, the guide, the father of his people, warning them in their prosperity, counseling them in their bereavements, showing them the way to God and the right. No wonder then that he exercised so prodigious an influence not alone on the lives and homes of his congregation, but on the civil and social affairs of his city. Men knew that when he spoke, it was the echo of a God-permeated soul to which they were listening. Men felt that when he warned, it was the spirit of truth that was pleading. Men sat spell-bound under the magic of his voice, not because he was eloquent, but because he was sincere, because his words welled out from the depths of a great, good, pure heart.

For eight years I sat at his feet and came into daily contact with him. You, most of you, knew him only from a distance. We, his pupils, knew him as friend knows friend, as child knows his father. Pardon me if I relate one personal incident that is very sacred to me. I was a student in the College, when my mother died. And when I returned from her funeral, you can imagine the grief that tore my heart. I sat in my class-room, trying to listen to the instruction that fell from his lips, but my thoughts wandered to that sanctified grave. When the lesson was ended, he called me into his study, and standing before me with his hands on my shoulder, and tears in his eyes, he said to me, "my boy, I know what is in your heart. You have lost the dearest friend, and your father is far away. Let me be both mother and father to you." Pardon this personal remark, but do you wonder that we loved him? We called him not only teacher, master, guide, friend, but father, and he called us "his boys." We went to him with our burdens and he helped us carry them. We came to him with our joys and he doubled them, by his kindly interest. We laid before him our difficulties and he made them seem easy by his sage counsel. We gave him our hearts and he gave us his life in return.

Thanks, thanks be to Thee, O God, that such a man has lived in our midst, that he has left to us, who called him teacher, the inspiration of his memory, that he has bequeathed to you, O house of Israel, the legacy of his example. O beloved master, we mourn thee always, for thy departure has left a void in our hearts that cannot be filled. But we had thee, and death cannot rob us of the inspiration of thy life. Thou hast shown us what the true minister should be. The path thou didst walk is too difficult for our weak, halting feet. But we shall strive to follow. We shall hold thy memory as a guiding-star to lead us onwards. O that thine immortal spirit, abiding now with the Father, whose messenger thou wast, might sanctify us in thy death, even as thou didst bless us by thy life. Amen.

Isaac M. Wise.

By Rabbi Henry M. Fisher.

When the word came to me that mine was to be the privilege of participating in this special service, revery lay deep hold upon me. All in the twinkling of an eye, I was lost in abstraction and by some strange mental process, sharpened memory converted the present into a time three years past.

It seemed as if but yesterday, for even the least events loom large and near, when hallowed by the recollection of some beautiful sentiment. We of the senior class of the Hebrew Union College were in the library. There we sat, surrounded by tier upon tier of musty tomes and dusty volumes, all the legacies of sages, who had lived and labored and journeyed the way of all men. There had sat before us other students, who had gone forth from those cloistered walls, men who were ministering earnestly, men who were doing their duty well in the various pulpits of the land.

We were having an hour in Talmud with Dr. Mielziner, that kindly, genial, gentle, lovable soul, who, in every fibre of his being was a gentleman and a scholar. In the course of the reading, there occurred the words of the Chronicler: ויעש הטוב והישר והאמת לפני יהוה אלהיו "And he did what was good and what was right and what was true before the Lord his God." The old man paused. We looked up in expectation, feeling confident he had something to tell us, and we were not in error. "What a beautiful text for a tribute to the memory of a good man." He looked around the class half inquiringly, as if for a word of confirmation. A pause and one of us continued the text: ובכל מעשה אשר החל בעבודת בית האלהים ובתורה ובמצוה לדרוש לאלהיו בכל לבבו עשה והצליח: "And in whatsoever he began in the service of God's house and in the Law and in the commandments to seek his God, he ministered with all his heart and he prospered." The smile faded from his face; his eye grew moist; his lip quivered. He was thinking of him whom he had loved so much and with whom he had served for

more than a score of years. A few seconds elapsed and in a faltering voice he murmured: "How appropriate to Dr. Wise." The old man was lost in thought and we waited respectfully. He quickly recovered from his emotion and the lesson proceeded. Though the incident was closed, it did not entirely pass from our memories.

As this scene reviewed itself before the mind, something, perhaps the power of association, took me back three years more and another incident was presented in my mind. It was the same place—the same students, though somewhat younger—the teacher, Dr. Wise, himself. We had finished a chapter of one of his own works, which he naturally took a pride in reading: "Judaism and Christianity: their Agreements and their Disagreements." The hour was not quite at an end yet he closed the book with a few words, the significance of which we little realized. Whether he had a premonition of what was to come, we cannot know. But his last words were these: "I have done enough." Hardly had he spoken, when he started to rise, but he was stricken in his chair. A few days after, he passed from earth to Eternity. He died when he wanted to die, when he felt he had done enough. "The angels and mortals contended for the holy ark; the angels prevailed and the ark was taken away."

I remember many of the eulogies that were paid this man in the days close upon the time he was bedded to rest. I recall some of the various tributes made in this place each year on the recurrence of the anniversary of his death. But I know of none which laid stronger hold upon me than an appreciation by Dr. Mielziner. Nor is it surprising that this one tribute should have made such profound impression. It was spoken at the first session of the students held after the death of Dr. Wise. It was spoken in a place sanctified by his presence during all the years of its existence. And it was spoken by one of the noblest of men who knew whereof he spoke, whose grief for the departed was as deep as his love was strong. Isaac M. Wise was compared at that time to Rabbi Jochanan ben Zakkai of ancient day, whom his disciples at his dying bedside designated "light of Israel, right-hand pillar, powerful hammer."

For the sage of old, these epithets were most happily chosen. Living during the age in which occurred the destruction of the Temple, he brought light and hope to the faithful of poor, disconsolate Israel in their darkness and despair. His was the opinion that the spiritual truths of Judaism would contribute to the perpetuity of the Jew rather than the possession of Temple or the observance of sacrifice. The verdict of history has borne out the wisdom of his prophecy and has shown what a great light he really was in his day.

The second epithet is with equal appropriateness applied to the ancient rabbi. Escaping from Jerusalem under most dramatic circumstances, he establishes the first Jewish academy at Jabneh, from which went forth the sages, who kept alive the truths of Judaism. For this reason, ben Zakkai is termed "right-hand pillar," in allusion to the Hebrew word *Jachin*, which means "he establishes," and which is the name given to the right-hand pillar in the porch of King Solomon's temple, denoting strength. The succession of academies became the source of Israel's strength during a period of almost a thousand years.

Lastly the ancient rabbi was called a "powerful hammer." There were sects and parties in Judaism even in the ancient day. There were two camps then even as there are now. In that day, there was need of a strong man, a man with iron will, with force of character and power of intelligence and who, in argument could deal mighty blows in refutation of his opponents' sophistry. The need was filled by ben Zakkai, who was "the sledge-hammer" of that day as Luther was of the Reformation. "Light of Israel, right-hand pillar, mighty hammer," Rabbi Jochanan's career attests the justice of all these appellations.

With equal felicity might these appellations be applied to the sage of our day, the modern Jochanan ben Zakkai, Isaac M. Wise. Mine is not the time this morning to do more than merely outline the analogy between these two men. But so close is that analogy, that there is little need for more. The middle of the nineteenth century was a trying period for Judaism. On the one hand there were many indifferent in their allegiance to the old faith; on the other, those who were

fanatical in their zeal for the traditions of the past and who regarded as dangerous whatever was new. From neither of these could come salvation. In this hour of gloom came forth a small band of men, who pierced the darkness, sought the light of liberty and reason and became themselves the incarnation of light unto their generation. Chief among this choice group of religious warriors was Isaac M. Wise, who with the watch-word יהי אור "Let there be light," spread his gospel in every section of this land and made it a power in the lives of its professors. By his publications, his journals and his preachment, he was truly the "light of Israel" for fifty years.

He became also its "right-hand pillar." He earned this title by founding the Hebrew Union College, which has given renewed strength and vitality to American Judaism. Let this congregation give evidence to the value of at least this one achievement of his career. I venture the statement with all due regard for the profound learning of the previous generation of rabbis, that, had the College not come into being, this congregation would not to-day show the zeal and enthusiasm that are so manifest in it. And what is true here is true in greater or less degree in the hundred or more congregations, where the alumni of the Cincinnati college minister. We here perhaps more than others can appreciate the appropriateness of the designation "right-hand pillar."

His work was not accomplished without battle. Victory was not his without struggle. He met with opposition oftentimes bitter. His antagonists were many and we believe, now that the smoke of the theological conflict has practically disappeared, as honest as himself. The blows he dealt in the battle of argument were powerful, and at last accomplished the desired result. Isaac M. Wise by his herculean labors was as ben Zakkai of ancient day and Luther of the Protestant Reformation. He was the "sledge-hammer" of American Reform Judaism.

We have in briefest way touched the life of Dr. Wise. We would not apotheosize. Fulsome flattery and the indiscriminate use of the superlative is always distasteful to strong men. Such extravagant expressions cheapen rather than dignify the memory of the worthy dead. Only let this be

said—by his thought, by his words and by his deeds, for fifty years he directed the course of American Judaism, avoiding the dangers that beset it alike at the hands of friends and foes. May those who come after him, his spiritual children, direct with equal vision and wisdom.

One thing more; the question may well be asked: wherein lay the secret of this man's success? May we not obtain a hint of it in the last words which were cited before, spoken by the Chronicler regarding Hezekiah, king of Judah: "Whatsoever work he began in the service of his God, in this he labored with all his heart; therefore he prospered." בכל לבבו עשה והצליח: "With all his heart he labored, therefore he prospered." Let us rather pay tribute to this spirit in the man, so necessary in the life of all of us—the spirit of determination and resolution, the spirit of perseverance and persistency—his unflagging zeal, his cheerful optimism—that, which, in the last analysis, is the key to almost all success—an infinite capacity for work. Like Moses, the servant of God, he labored unto the last with indefatigable energy. When he knew his work was done, when he felt God was about to take him, then and only then, after a life of four score years rich in service for God and man, did he allow himself to say for the first time: "I have done enough." To these, his last conscious words, let us say heartily—*Amen.*

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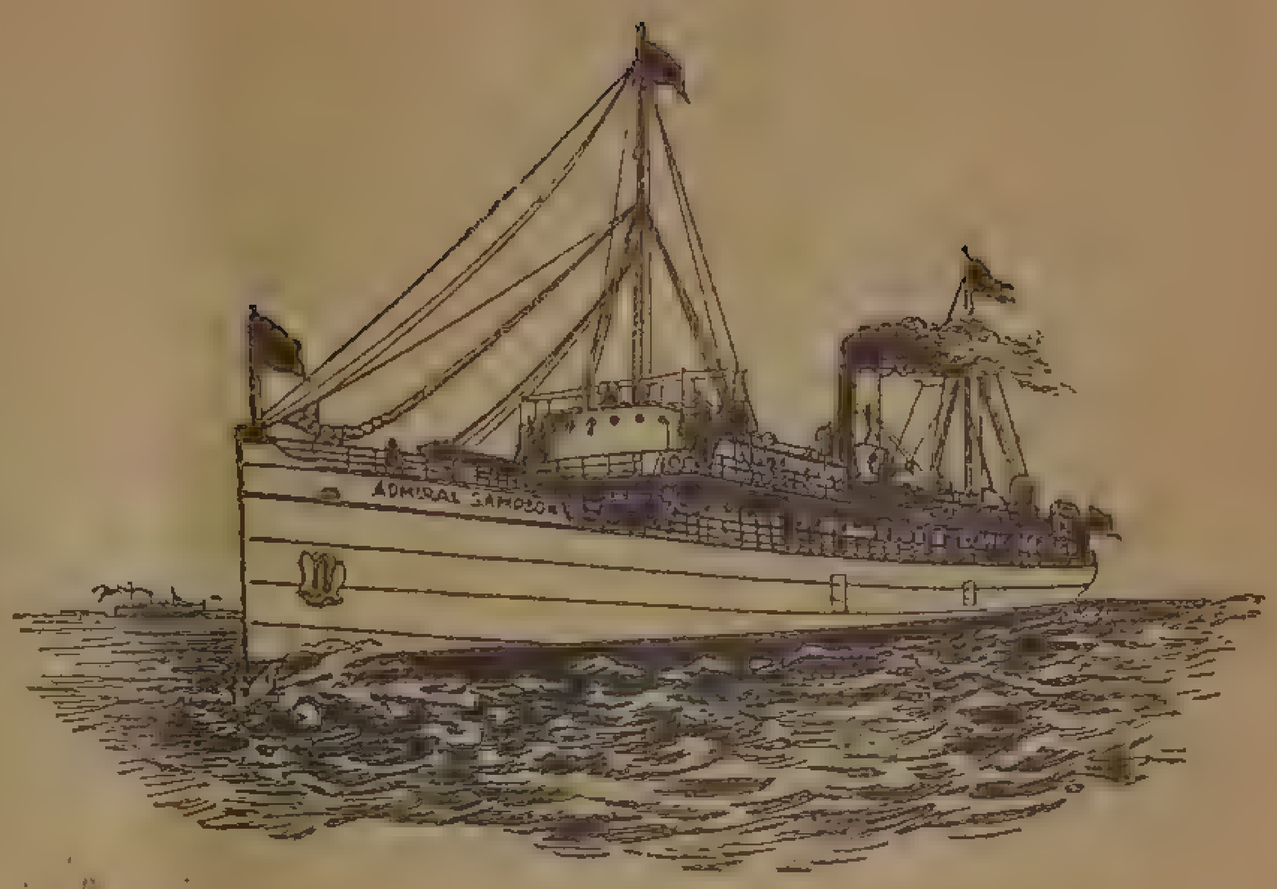

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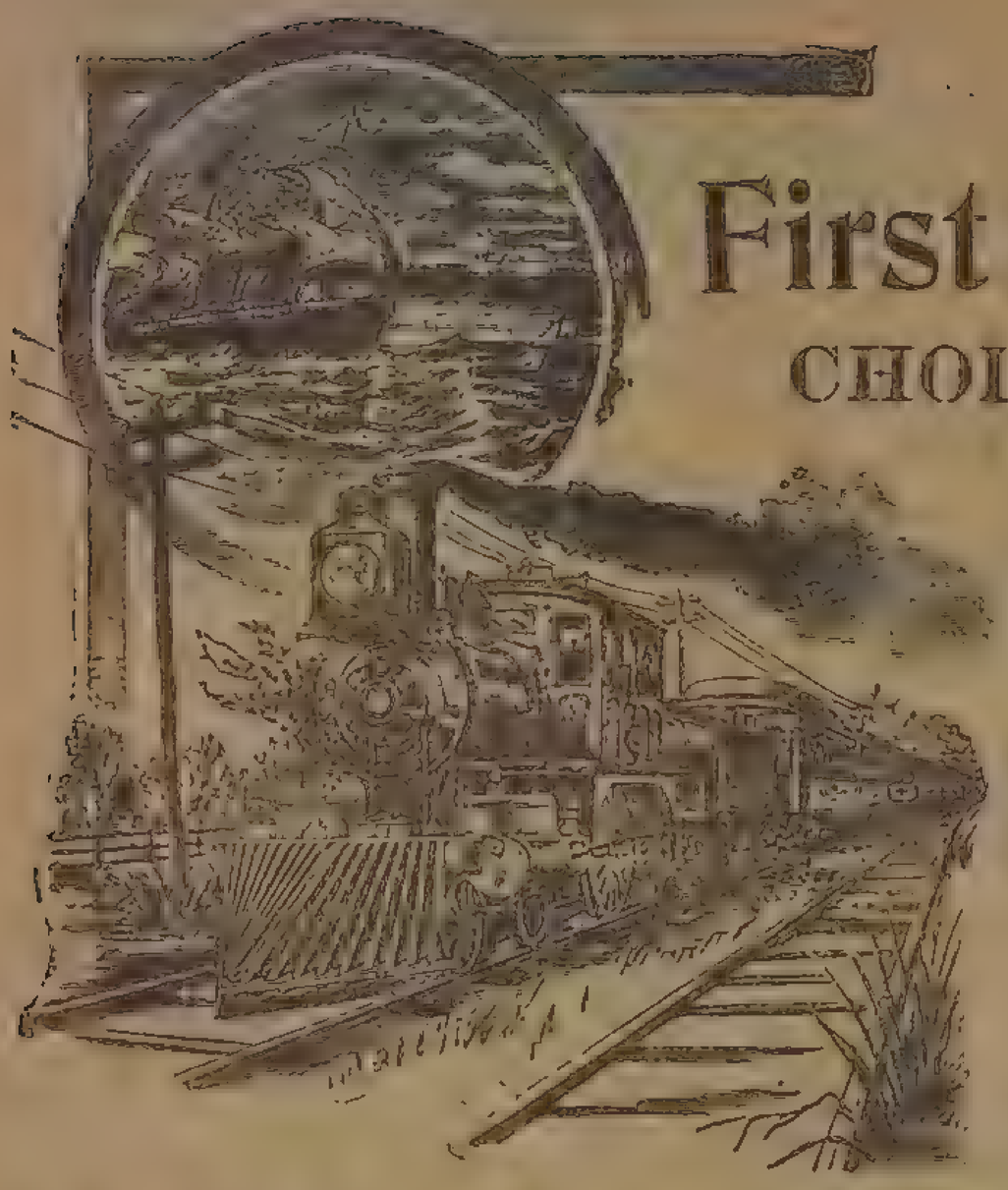

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More Beyond.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 1st, 1906.

The lover of nature enjoys a veritable feast at this season of the year. Wherever he looks, he sees thousands of eyes looking wonderingly at him, peeping from earth and bush, from shrub and tree, as if to ask whether it is safe for them to venture forth, after their long and dismal winter-sleep, and enter upon a new life in a world of balmy air and genial sunshine. Wherever he turns, melodious notes break on his ear, notes of greeting from birds of song, who have come from far distant lands to enjoy the new life and light that attend returning spring. Whatever his eye lights upon, there he reads the word *Resurrection.* He sees the dead returning to life. He sees that which had drooped and withered and decayed assuming new form and vigor—budding, blossoming, flowering, prophesying new beauties and new harvests.

Nature awakens in spring.

And the heart, too, celebrates, at this season, its most joyful festival of all the year. While eye and ear are busy feasting without, the heart within divines the answer to the greatest riddle of life. It, too, reads *Resurrection* wherever it looks, the resurrection which eye can not see and ear can not hear and hand can not touch, which the heart alone can feel deep within, the budding and blossoming and flowering anew of precious lives that here drooped and withered and decayed, that here were laid to rest, that here never wakened again.

So also heart's belief in immortality.

Whatever the doubts at other seasons of the year, the hope of immortality quickens anew in the quickening period of the year. It is not accident that the resurrection of heroes and martyrs of ancient nations and denominations were placed by the loving and sorrowing heart in the spring season of the year,

Spring in ancient time season of resurrection celebrations

From the first, the heart availed itself of the language of nature to give expression to the revelations of the soul. From the very first, the mighty miracles wrought by spring in the realm of nature encouraged the heart into a belief of yet greater spring-miracles in a higher sphere, of a quickening in some other world into new blossom and flower and fruitage of them that here are mourned as dead.

Belief equally strong in modern times.

And, notwithstanding all the centuries that have rolled by since the heart first dared to think that daring thought, the belief in the deathlessness of life, in its elevation to a higher sphere for higher work, is as strong to-day as it ever was in the past. In vain have skeptics sought to doubt it away. In vain have unbelievers tried to laugh it to scorn. In vain have certain systems of philosophy tried to batter down its ramparts. Beyond displacing some absurd fancies which ignorance or the cunning of self-seeking priest-craft had piled up during dark ages of credulity, they have not touched the foundations upon which the heart has based its belief. If philosophy has not been proven the immortality belief, science have not disproven it. On the contrary, the further the scientist has penetrated the realm of life and soul, the more awed has he stood in front of the Mystery of Mysteries, the stronger has grown his consciousness of the limitations of human knowledge, the deeper his convictions that, even though we stand upon the shore of a boundless sea, whose dark and forbidding waters no mortal craft has ever crossed and recrossed, there is a Yonder Shore, there is More Beyond.

Spain's *Ne Plus Ultra* changed to *Plus Ultra*.

Spain believed herself, at one time, at the end of the world. In possession of the Strait of Gibraltar, leading from the Mediterranean out into the wild and mysterious Atlantic, upon which not even the most daring sailor had ever ventured far, she adopted as her emblem the two Pillars of Hercules, so named because of the promontories of rock on either side, and on the scroll thrown over these she wrote the words *Ne plus ultra*, "*There is Nothing Beyond.*" One day, a brave Italian, named Christopher Columbus, sailed out upon the unknown and untried sea, which popular fancy had peopled with all sorts of monsters, and which the most learned faculties had proven to be without a

yonder shore, and, by bravely sailing on and on, discovered a yonder shore, a new and undreamed of world, a better world than the one he had left behind. Spain found herself no longer at the end of the world. Ashamed of displaying her ignorance by the use of an emblem telling that there is nothing west of the Pillars of Hercules, she struck the word *Ne* from her motto, and made it read *Plus Ultra* meaning: "*There is More Beyond.*"

Science obliged to make similar change.

Even as the learned faculty of Spain, there were few who, some twenty-five or thirty years ago, when science was in the height of its intoxication, did not, with regard to the Immortality Belief, flaunt as their motto the words: *Ne plus Ultra*, "There is Nothing Beyond." "The Sea of Life has no Yonder Shore." "The narrow Strait of the Grave leads out of Life into Nothingness," few who did not regard it foolhardy to venture upon researches as to the yonder side of the grave which has never yet rendered up its secrets, few who did not class with the hopelessly ignorant those who put their trust in that undiscovered country from whose bourne, as Hamlet soliloquized, no traveller has yet returned.

Scientists have grown stronger in faith.

Scientists have grown more modest since. The deeper they have penetrated into the mysteries of life the more perplexed has grown the mind and the more hopeful has become the heart. Not a few have struck the word *Ne* from their one-time loudly proclaimed motto *Ne Plus Ultra.* They have no more empirical evidence now for the Hereafter than they had then. But they have grown stronger in the faith that the heart has modes of reasoning quite different from those of the mind, and that the soul is dowered with intuitions that enable it to divine what eye has not seen nor ear heard, what mind cannot even conceive.

Heart hears sounds from "Yonder Shore."

It is said that on the shores of the Adriatic, wives of fishermen, who are far out upon the sea, gather at eventide to sing the first stanza of a favorite hymn. Then they listen till they hear the second stanza sung by their husbands, and wafted to them over the billowy bosom of the deep. It is their heart not their ear that

hears the song of their beloved far away. That message of heart to heart across the deep assures them of their husbands' safety, and they return to their homes and duties contented. Even so does the trusting, loving heart of them that have faith hear, at the eventide, sounds across the sea of life from the Yonder Shore, sounds which ear never hears, sounds sweet and sustaining, sounds of the long-ago, sounds of beloved calling unto beloved, sounds that lighten the burdens of life, that tell of a new spring-morn after a long winter-night, of a new budding and blossoming and fruiting on the yonder side of the grave.

Its intuitions strengthened by science.

And those there are who go further still, who declare that science and philosophy have well-nigh established that there is *More Beyond.* The creation of the universe proves a Creator; its life proves a Life-giver; its law and order and harmony prove Power and Intelligence Supreme; evolution proves a constant rise from the lower to the higher; the incompleteness of our present life, the innate yearning for the fuller and higher and better, the latent capacities for a more perfect existence whose unfolding is thwarted by the corruptibility of the flesh and by the sway of the senses, all bear eloquent witness to the declarations of heart and soul that there is *More Beyond.* All tell of a morn in a Yonder Life, after the night of the grave, of a spring in a Yonder Sphere, after the raging of the winter's storms. All confirm the comforting words of Browning

> "Death, with the might of his sunbeam
> Touches the flesh, and the soul awakes."

The Shekinah.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 8th, 1906.

Whatever the defects of the God-conception of the ancients, they are entitled to the credit of having devoted greater study to a discovery of the self-revelation of God in the universe than we do. And though their search yielded but little of positive knowledge, theirs at least was the reward of a stronger faith, of a faith that enabled them to see God wherever they saw His handiwork. Had they had the advantages of modern scientific learning, the intensity of their religious feeling and their eagerness to obtain glimpses of God would have secured for them far greater revelations of divinity than have been vouchsafed unto us.

Ancients' search for self-revelation of God.

In this search for the self-revelation of God, the Hebrews of old proceeded further than any of the other ancients. The others mistook laws and forces of nature for independent deities, looked upon thunder and lightning, upon pestilence and storm, upon sun and moon and stars as gods, and worshipped them. Israel saw in them but different manifestations of one and the same Supreme Power. Behind the succession of causes and effects they saw the Ultimate Cause; behind creation they saw the Creator; behind life, the Life-giver; behind the veil of darkness they saw the Light. To them all nature and all humanity, every act of intelligence and every emotion of the human heart were self-revelations of God. They saw God in the roseate glow of sunrise and in the crimson colors of the setting orb of day. They saw Him in the never-failing succession of night and day, of summer and winter, of ebb and tide. They saw Him in the beatified countenance of motherhood. They heard Him in the cooing of the infant, in the happy song of the bride, in the inspired voice of the prophet and reformer. They felt

Hebrews found God in nature without and in heart within.

His presence when face to face with purity and innocence, when under the spell of love and justice and benevolence.

God's self-revelation in heart they called *Shekinah*.

And that self-revelation of God in nature and in man, that manifestation of His presence in inspired word and deed, in look of love and beneficence, in appeal for right and truth, in denunciation of falsehood and evil, in humble bearing and pious meditation, that outpouring of the spirit of God upon man, that indwelling of God in man, they called the *Shekinah*.

Influence of *Shekinah* on Moses.

It was when the *Shekinah* permeated the heart and soul and mind of Moses that he saw and heard God wherever he looked and turned, saw Him in the burning thornbush, heard Him calling unto him: "Get thee to Egypt and deliver thy people from the hand of the tyrant." It was when meditating upon holy things in the mountain solitudes of Sinai, that the *Shekinah* descended upon him, and enabled him to conceive the Decalogue, and the other laws and statutes, and that illumined his face with an ecstatic glow which made it well-nigh impossible for the people to look upon it unveiled.

Influence of *Shekinah* on prophets.

It was when absorbed in holy thoughts, when meditating upon wrongs done by rulers and princes and mighty men, when brooding on the sufferings of the people, that the *Shekinah* entered the souls of the prophets, and moved them to fearless utterances and denunciations, impelled them into the very presence of mighty monarchs, moved a Nathan to point his finger of scorn at King David, and to accuse him to his face of a foul and treacherous act, and to prophesy that, because he had lifted his sword against an innocent man, the sword shall not depart from his house, that, because he had done evil to another man's family, evil shall not depart from his own. It was the *Shekinah*, the indwelling of the spirit of the Lord, that impelled an Elijah into the presence of the dreaded Ahab, and to say to him: "In the place where dogs licked the blood of Naboth shall dogs lick even thine." This *Shekinah* it was, this divine afflatus, that lifted the voice of Isaiah against his people, and that urged him to say to them: "Ye fast and bow low and cover yourselves with sackcloth and ashes as signs of penance,

and yet you continue in the way of evil. Away with your dissemblings and hypocrasies. No prayer, no penance is so pleasing to the Lord as honesty of heart and honesty of purpose, as giving bread to the hungry, clothes to the naked, freedom to the enslaved, shelter and protection to the homeless and helpless and hopeless." This *Shekinah*, this spirit of God within man, it was that emboldened a Micah to denounce the sacrificial cult so profitable to cunning and self-seeking priests, and to say to the people: "It is not burnt-offering, no yearling of calves, no fatling of rams, no rivers of olive oil that the Lord asks of you. Do justice, love mercy, walk humbly, and you will do what is pleasing in the sight of God and man." This *Shekinah*, this spirit of the Lord illumining the mind and ennobling the heart of man, it was that moved a Malachi to ask: "Have we not all one father? Hath not one God created us all? Why then these hatreds and treacheries between man and man, between brother and brother?" and that inspired in others of the prophets the vision of that coming day, when the law of right and not the sword of might will arbitrate between the peoples, when nations will beat their swords into plowshares and their spears into pruning-hooks, when none will hurt or destroy another; when every one will sit under his own vine and fig-tree, with none to make him afraid.

Influence of *Shekinah* on others.

I know of no more beautiful teaching than this of the *Shekinah*, this of the indwelling of God in that man or woman who is engaged in holy deed or absorbed in holy thought. And I know of no teaching more true. Philosophers say that the existence of man is the best proof of the existence of God. I believe it to be a yet greater truth that the existence of the divine within man is the best proof of the existence of Divinity without. There are people whom but to hear and see is sufficient to be inspired into a belief in God, people whose face radiates divinity, whose voice proclaims it, whose deeds prove it far more eloquently and convincingly than the most learned discourse of theologian or the most erudite treatise of philosopher. There are people who attract and awe us by powers that are wholly independent of physical or intellectual charms, of velvety cheek or dimpling smile, of pearly teeth or supple figure, of laughing eye or bril-

liant mind, people who attract us by powers of innate goodness, by purity and holiness of purpose, by ideals and aspirations that speak of God within, by thoughts and deeds that are wholly free of the sordid and selfish. There are people who walk with an invisible halo about their heads, whose presence is uplifting, whose voice is soothing, whose touch is healing, in whose presence the wicked thought takes flight, the haughty spirit is humbled, the proud step checked.

Power of *Shekinah* illustrated.

In a little book called "Lay Sermons," its author, Howard W. Tilton, tells of an infidel author who had written a work, in which he had attacked religion in general and the churches in particular. Page-ful after page-ful had he penned against the falsehoods and superstitions and narrowness of believers, until, at last, his caustic pen wrote the word *Finis*. He felt satisfied that he had dealt the death-blow to religion. The public would seize upon his work with avidity. He would send copies to editors and critics, to chosen friends and favorite relatives. At this point of his musing there came to his mind his cousin Sarah. At the thought of her his heart felt a keen pang. He thought of what he had written and compared it with the life which his cousin Sarah lived. She was a devout believer. She read her Bible and attended her church. She served her God and served her fellowmen. Not a sorrow of others but she felt the pang. Not a wrong suffered by any but she sought to right it. She was bread to the hungry, clothes to the naked, eyes to the blind, feet to the lame, hope, solace, cheer to the sorrow-stricken and heavy-laden. Not a word of all he had written about the errors and hypocrisies of religious people, which her every word and deed did not prove false. No square and compass could have fashioned so perfect a work of masonry as was that rectitude which faith had fashioned for his cousin Sarah. And brooding over what he had written about the slaves of superstition, about the blind and bigoted followers of crafty and designing churchmen, he burst out at last with the exclamation: "if creeds and superstitions make a woman do the work cousin Sarah has been doing for humanity they cannot be so wrong or so bad after all."

The divinity, the *Shekinah*, within and about his cousin Sarah began to work upon the author. He had not the heart to send her a copy. He would not disturb her belief, especially not when his own unbelief began to waver. Neither would he send a copy to critics or editors. He would not publish it at all. He hid the manuscript in a secret closet, where it came to light only after his death.

God-inspired heart most powerful preacher.

It was not argument advanced against sophistry, not logic against fallacy, but the divinity, the *Shekinah*, within the soul of that noble woman that appealed to her infidel cousin, and possibly cured him of his unbelief. When of the heart a sanctuary is made it possesses converting powers such as even the most erudite mind cannot equal. In possession of such a heart, one of even but little learning succeeds where the most learned savant fails without it. Such a heart will awaken responses in hearts which hundreds of revivalists and thousands of prayer-meetings may leave untouched. Such a heart will mellow where argument will but make more obdurate. Back of every thought and deed of love and kindness is the spirit of divinity, and where that is at work, in vain is the skeptic's doubt, in vain is the unbeliever's denial. There is not a creed that is so convincing as is a noble life; there is no preacher so powerful as the God-inspired heart.

With God in heart, mouth speaks in the name of God.

Little wonder then that, when "Cousin Sarah" could silence an infidel with her simple life of kindly deed and uplifting piety, the great prophets should have wielded the influence they did, should have conquered not only their own generation but also every generation since. Burning with indignation against sin and evil, yearning for the universal reign of right and truth and justice, meditating in mountain or desert seclusion upon holy things, when the prophet emerged from his solitude freighted with solemn messages, there was no mistaking that it was upon a holy being the people looked—the luminous face, the flaming eye, the inspired voice made manifest that the *Shekinah* rested upon him. Neither did they think him guilty of presumption or misstatement when he began his message with the words: "Thus says the Lord."

There is no mistaking the *Shekinah* when it dwells within the heart. The face reveals it; the voice speaks it; the eye looks it; the hand performs it. The outer face is but the mirror of the state within. There are faces that are more legible than books. There are faces whose true inwardness no mask can conceal and no dissembling can hide. There are faces that tell not only the story of their own lives but also that of foregone generations. There are faces that tell not only their individual but also their nation's history. Look at the Russian refugee when he lands upon Ellis island, and you read the crime of Russia. There never was a sadder face than that of Lincoln, but it was a sadness which told that the preservation of the Union and the fate of millions of slaves were hanging in the balance. Look at the faces of Washington and Franklin and Jefferson, and you know why the American Revolution succeeded; look at those of Robespierre, Danton and Marat, and you know why the French Revolution turned Paris into a monster slaughter-house. Look at the faces of Louis XV and his mistresses, and you know why the French revolution happened; look at the faces of Charlotte Corday and Florence Nightingale, and you know why the one purchased the liberty of France at the cost of her life, and why the other was called the benign angel of the battlefield, why the mere sight of her acted as a benediction and a balm, and why she spread sunshine and music wherever she went.

When *Shekinah* within the heart face reveals it.

It is of the soul that the face takes shape. If the inside is pure, the outside cannot be unclean, even though the hand labor in grime and filth. If the inside is divine, the outside bears the image of God. The pure in heart not only see God but also make Him visible in themselves. There are times when one needs no other witness than the face to tell of the crime hidden within. Determined that the guilty shall not go unpunished, God writes the crime upon his face, brands it in his eye, stamps it upon his forehead, so that all the world may read it.

When *Shekinah* within the heart, deed becomes divine.

The baser the thought or deed the baser the look. Bring a child into the presence of a criminal, and mark the effect of

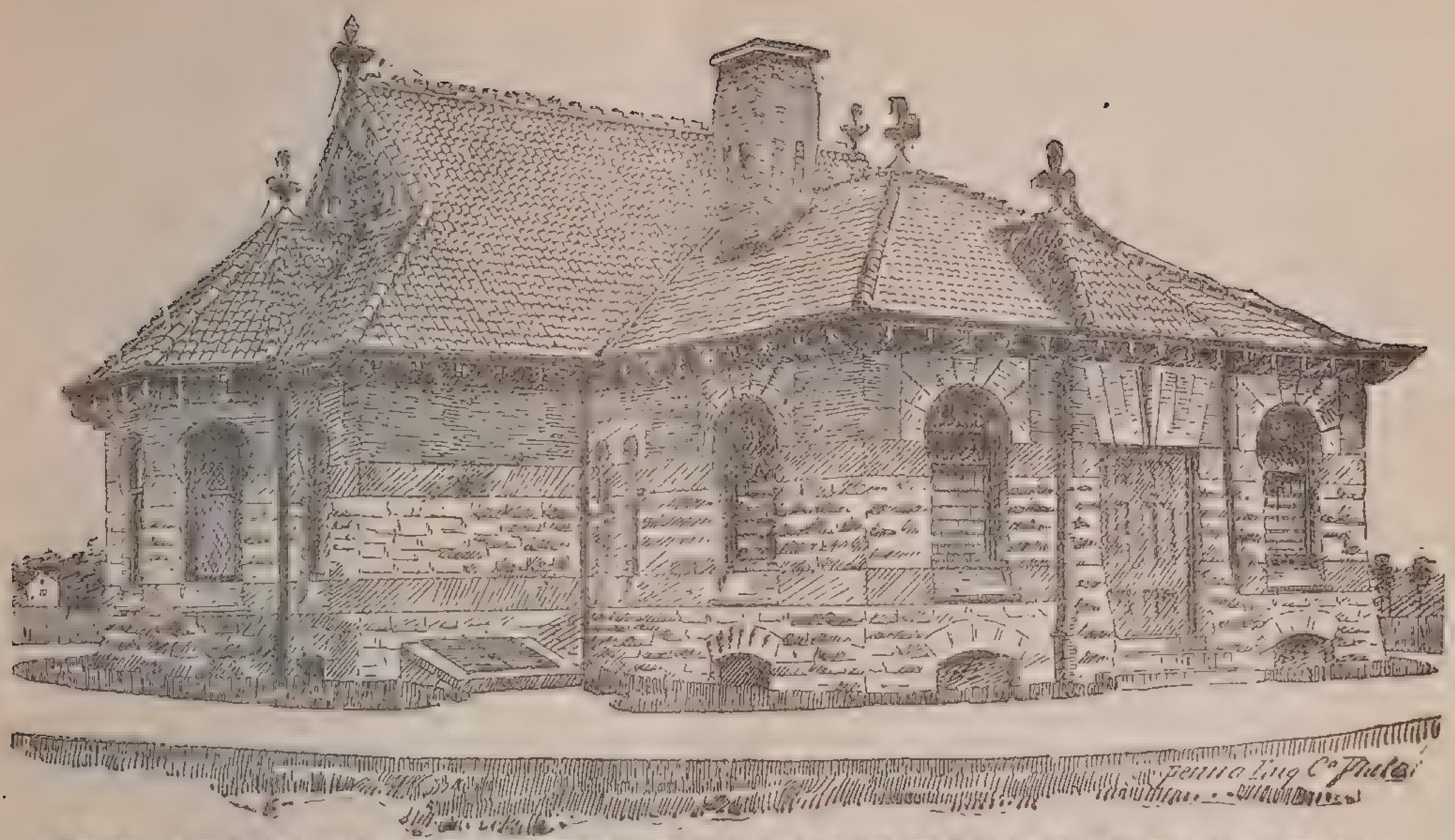
his presence. The pure of heart divines the guilt-stricken conscience as the needle of the compass detects the presence of steel. Look upon the face of the ruffian, the dissolute, the brutal, and then upon the face of the pure and godly, and you see the difference between the presence and absence of the *Shekinah*. You recoil from the one; you feel that you would not want to meet him in the dark, or be alone with him at any time. Toward the open eye and honest face of the other you feel instinctively drawn, and without fear and question you trust yourself to his honor and protection. Look at the face that has the presence of the *Shekinah* marked upon it, and see whether you could defile the atmosphere about it with vile speech or filthy jest or unholy deed or improper suggestion. Follow the Sister of Charity or the Salvation Army Girl into the vilest den or foulest dive, and see whether the divinity upon her face is not a stronger protection to her than were she, without it, to come well-armed or accompanied by soldier or guard. There are the mystic signs of a masonry about her that cast their spell even upon the most unredeemed, and command their respect and protection. Even the most sin-stricken is awed by the God that is made visible upon her gentle face, and audible in her pitying and forgiving voice, and tangible in the warm, hearty grip of her hand. As Klingsor's spear remains suspended in front of the innocent and guileless Parsifal, so are these pure and innocent laborers among the fallen and degraded of humanity rendered invulnerable even in the face of seeming greatest danger.

Shekinah, a talisman.

Blessed are they that enter life dowered by ancestry with the *Shekinah*. And blessed the agencies, the churches and schools and fraternities, that impart it where it does not exist. There is no treasure like a God-permeated heart, no beauty like that of the *Shekinah*-illumined face. And there is no labor that yields richer returns than the effort to enshrine God within the heart. Its attainment means peace in storm, light in darkness, hope in tribulation, trust when in the shadow of the valley of death. It is the divinity within the heart that yields what is greatest and best in humanity. It gives

Shekinah within the heart, source of moral excellence without.

us our prophets and heroes, our reformers and martyrs. It gives us our inspired writers and thinkers and doers. It saves us from the sordid and low that brutalize life. It makes of charity and sympathy, of pity and forgiveness, of love and fellowship, of domestic peace and social happiness more than compensation for all the trials and burdens of life. With the *Shekinah* enshrined within the heart, the human body becomes a Temple, whose high-priest is the soul, whose altar is the mind, whose illumination is the eye, whose organ is the voice, whose every service is an initiation into that higher light and life, where service of God means service to man, and where living in peace with self comes as fruitage of living in harmony with our fellowmen.



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The Christs That Would Be Crucified To-Day

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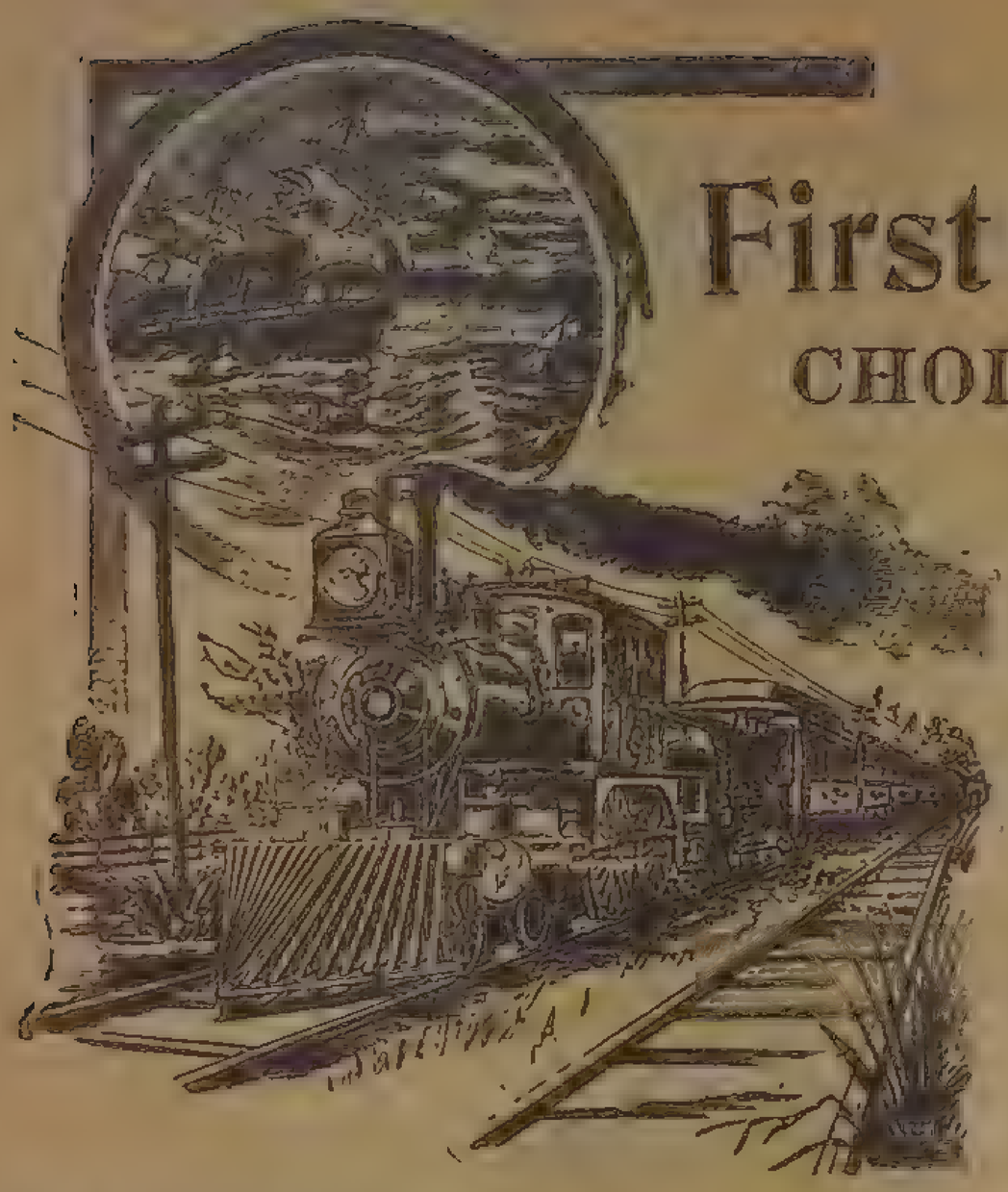

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The Christs That Would Be Crucified To-Day.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 15th, 1906.

This is Easter morn. Churches, gloriously attired in floral vestments—emblems of peace and good-will—are crowded with worshippers to-day. Spell-bound, the people listen anew to the pathetic story that never grows old, the story of Jesus, his immaculate birth, his sonship of God, his blessed mission, his cruel suffering, his vicarious atonement, his crucifixion, resurrection and ascension.

Easter story told anew in Christian churches.

Not an enviable part is that which Jews are made to play in this Christological tragedy. With much pathos and yet more of bitterness, pulpits elaborate upon what they designate the deicidal sin of the Jews, that brought upon the cross him who, as they claim, had been divinely sent to be their Messiah. In some churches the story of his sufferings is dramatically rehearsed to make the martyrdom of the God-begotten and Virgin-born all the more realistic, so much so, that in such countries as Russia and Roumania Easter is frequently made an occasion for massacre of Jews.

Jew's part in that story not an enviable one.

Even in churches of civilized countries, the Jew receives scant consideration to-day. There is frequent reference in service and sermon to the beautiful teaching of loving one's enemy, of doing to others as one would be done by, but there is little application of these teachings in the judgment and treatment of the Jew. Many a one, after listening to the story told of the Jew to-day, leaves the church with greater hatred against him in his heart than he brought with him when he entered. Many a one has his smouldering dislike of the Jew, that, mayhap, was first implanted by the Easter story, fanned into new flame by all that he is told of the bigotry and cruelty of the Jew. Rarely do we meet with an inclination on the part of the Christian church to obey the teaching of that older teacher, whom Jesus

Hatred against Jew deepened by it.

himself made his exemplar, the prophet Micah, who taught that the service of doing justice and loving mercy is the one most acceptable to God.

Not a sound of the true story heard.

We look in vain for that justice that is so much admired in profession and so little honored in practice. We listen in vain in Christian churches for a statement as to the share of the Jews of to-day in the crime charged against ancestors of theirs of nineteen hundred years ago. Granted for the moment that the crime had been committed by Palestinian Jews, we listen in vain for the branding of the malefaction upon those who were guilty of it, and for the exoneration of all the others of that people of whom and among whom Jesus and his parents were born, in whose schools he imbibed his learning, whose teachers' virtues and precepts he practiced and taught, from whom came the first of his followers, the first who hailed him their king and Messiah, who became his apostles and disciples, who continued true to him after his death, who propagated his teaching and founded the church of Christ. We listen in vain for a statement as to what share the Jews have had in the enlightenment and humanization of man, in the spread of a knowledge of God and of the law of right and duty, as to whether, without the Jew, there would ever have been Christians, or without Judaism a Christianity, or without the Old Testament a New Testament. We listen in vain for an Easter confession on the part of Christians that for the crime of some Jews nineteen hundred years ago, all of the Jews in Christian lands have been made to bear the Christian cross ever since Christianity rose to power, that the history of the church of Christ has been a history of Jewish martyrdom, that wherever the cross was planted there was planted hatred of the Jew, that wherever church bells sounded there sounded the knell to the peace and happiness of the Jew, that wherever Christianity established itself there the Jew was hounded and hated, exiled or expatriated, tortured or burnt, outlawed or ostracized, degraded or debased, in the name of him whom they worshipped as the Prince of Peace, and for the glory of him who had taught: "Blessed are the peacemakers;" "blessed are the merciful."

Oh, the farce of it, with a record such as this, to decorate the church with Easter-lilies, with symbols of innocence!

Oh, the cruelty, to brand the Jews of to-day because of a crucifixion charged against a handful of remote ancestors of theirs, when the hands of Christians have been red with the blood of hundreds of thousands of Jewish martyrs, throughout all the centuries of Christian supremacy!

Festival of love celebrated by rooting hatred.

Oh, the hypocrisy, to expatiate to-day in service and in sermon on the hatred which a handful of Jews are charged with having borne against Jesus, nearly two millenia ago, when the story of Christianity has been one of nineteen hundred years of unbroken and relentless hatred and persecution of Jews!

Of course, when statements and confessions such as these are not made at the Easter service or at any other service, there is little likelihood of our hearing the question raised as to whether the crime with which the Jews are charged is at all true or as to whether Jesus was indeed the only-begotten Son of God, and that he suffered himself to be born of a human mother, and to be slain by human hand, so that with his blood he might wipe away the sins of all mankind. Still less of a likelihood is there of our hearing the question raised as to the authenticity of New Testament statements, that were handed down by word of mouth, and not committed to writing till many scores of years after their supposed happening. There is little likelihood of our hearing the question answered as to whether its present form was anything like what it was before the hand of the propagandist and conversionist tampered with the original text, to make it suit the mythological mind of the pagan Roman, and to make it possible to win a Roman empire for the new church, by clearing the Roman of the crime of having crucified Jesus and by rolling the guilt upon the hated Jews in revenge for their refusing to accept Jesus for their God and Messiah.

No question as to authenticity of New Testament story.

And reason enough there is for our not hearing these questions asked. Higher Bible criticism has not been conducive to strengthening the belief in the authenticity and inerrancy of the New Testament. Not one who has entered upon that study with a

Critical inquiry brings to light falsifications.

student's mind, and with a desire for the truth, the whole truth, but has come back with a different story than that told in the New Testament. Not one who subjected the miracle and supernatural stories clustering about the life of Jesus, such as the story of the immaculate conception, that of the appearance of the angels in the sky in the hour of his birth, that of the star showing the way to the manger, that of the temptation of Jesus by Satan, that of feeding thousands of people on a few loaves and fishes, that of staying a raging storm by a mere word of command, that of awakening the dead to life, that of the dead rising from their graves and walking about in the streets of Jerusalem, that of his own resurrection from the tomb, and conversation with his disciples after his death, and his ascension to heaven, and his seating himself at the right hand of God,—not one who subjected these stories to critical inquiry, not one who noted the variances and contradictions in the different versions of them in the different gospels, not one, who compared these stories with similar ones in Roman and other mythologies, but arrived at the conclusion that they were of legendary origin, and invented to answer the requirements of minds, that had been fed on myths since the founding of Rome, and who demanded of their heroes supernatural attributes and powers before they would accept them for their gods and worship them.

And not one, Christian or Jew, theologian or historian, believer or unbeliever, who, having stripped away myth and legend and falsification from the story of Jesus, but traced a simple and inspiring story of a noble-minded and well-intentioned patriot and martyr, of one who, writhing under the tyranny of the cruel Roman, as did the others of his Jewish brethren, and eager to throw off the heathen's yoke, and who, having greatly impressed his followers by the nobility of his life and teaching, and by the ardor of his enthusiasm, inspired in them the belief that he might be the long looked for redeemer of their country from the Roman's hand, a belief that deluded them into the folly of proclaiming him their king during a triumphal procession into Jerusalem, which public acclamation in the capital of a province tributary to Rome, and under the personal rulership of a Roman

And a simple story of Jesus, the Jew.

procurator, and under the surveillance of a Roman garrison, meant treason to Rome, and, in accordance with the Roman custom, brought the acclaimed as traitor upon the Roman cross.

Not one who, freeing himself from every prejudice and bias, who, studying New Testament history as he would study any other, ancient or modern, sectarian or secular, but soon finds that history fails to give even the slightest ground for hostility of Jews against Jesus. There was not a doctrine that he preached, not a lesson that he taught, not a parable that he elucidated but was the doctrine, the lesson, the parable that was taught and preached in the schools and synagogues of his day. There was not a virtue that he practiced but was practiced by the teachers of his day. There was not a wrong that he denounced, not a reform that he advocated, that had not been denounced or advocated in his day and long before his day by the prophets and teachers of Israel. There is not a vituperation put into his mouth against his people, not a story that is told of the conspiracy and intrigue and seizure and trial and condemnation of Jesus but displays the grossest ignorance of Jewish law, of Jewish criminal proceedings, of Jewish customs and institutions, of Jewish sentiment and spirit, that does not bear the most palpable evidence of fabrication by some Christianized pagan, who was bitterly hostile to the Jews, who lived long after the crucifixion of Jesus, who knew as little of the Jews whom he branded as menials of the devil as he knew of Jesus of whom he made a god.

With not a trace of persecution of Jesus by Jews.

And supposing Jews had been hostile to Jesus and had compassed his death, because he had advocated reforms in religion and in morals and because of his scathing denunciation of the corruptions and hypocrisies of the priesthood of his day. Would that constitute a reason why Jews of to-day should be hated and hounded by Christians, whose history tells of hundreds of executions, by its priests, of noble reformers and of valiant opponents to the corruptions and hypocrisies and errors of the church. What was Savanarola but a Christian, and who but Christians put him to death, and for what other crime than his strenuous efforts to cleanse the church,

What of Christian persecution of Christian reformers?

and to have men of purity and righteousness at the head? What were John Huss, Jerome of Prague, Giordano Bruno, Michael Servetus, but Christians, and who but Christians put them to death, and for what other crime than exercising their God-given right to interpret the Scriptures and to formulate their creeds according to their own lights? What was Luther but a Christian, and who but Christians sought his death, which they would have effected, had it not been for the protection vouchsafed him by those whom the church denounced as followers of Satan, and what had been his crime but an exposure of the shameless practices by the head and front of the church? What were the hundreds of other independent thinkers but Christians, who suffered martyrdom at the stake or on the gallows at Christian hands, and for no other crime than daring to think for themselves on questions of religion and morality?

Supposing a handful of Palestinian Jews hand crucified Jesus, the acclaimed Son of God and Savior of Mankind.

What extenuation for Christians' cruelty against Christians?

There might be said in extenuation of their crime that, not believing in his divinity, they did not know the enormity of their crime, or that they but did what they were destined to do, that they but crucified him, who, from the beginning of time—so states the Christian dogma—had been commissioned, in the Council of Heaven, for execution, so that by his blood all mankind might be saved. What extenuation can be offered for the merciless slaughter of thousands of Christians by those professing belief in his Sonship of God and in his Messiahship, in his having offered his life to end sin and strife and to inaugurate the age of universal peace and eternal good-will?

Supposing a handful of Palestinian Jews effected the crucifixion of Jesus because they regarded him a dangerous

What if a Christ were to come to St. Petersburg?

agitator, a teacher of theories and doctrines that ran counter to old-established customs and usages, a disturber of the public peace and welfare. What if one like unto him in spirit, character and teaching were to enter St. Petersburg to-day, at the head of a triumphal procession, and were to be proclaimed there king of the Russians? What, if he were to enter the mighty St. Isaac Cathe-

dral, and denounce there the Procurator General of the Holy Synod, and the Metropolitan of St. Petersburg, and all the other Metropolitans of Russia, as hypocrites and whited sepulchres for siding with the cruel government against a suffering people, for having sanctioned a brutal and unjust war that cost the lives of hundreds of thousands of innocents? What if next, he were to gather around him thousands of people in the vast cathedral square, and urge them to give their allegiance to none other than God, to fear none but God, never to lift up arms against their fellowmen, to beat all swords into plowshares and to convert all cannons and rifles into mechanical tools? What if, next, he were to force his way, at the head of a mighty following, into the very presence of the Czar, at the Peterhof palace, and call aloud unto him "Thou hast been weighed in the balance, and hast been found wanting. Thou art a curse to thy people, an affliction to thy land. Thou hast slain thousands of sons and husbands and fathers, thou hast widowed and orphaned and bereaved tens of thousands of lives. Thou hast filled the fortress-prisons and the penal mines, and thou hast made the hospitals to overflow with thy victims. Thou didst call a congress of peace, and yet didst carry on a causeless war; thou didst promise liberty to thy people, and yet didst tighten thy grip all the more brutally about their throat. Thy days are numbered; thy doom is at hand, lest thou repent, lest thou make peace with thy God by opening thy prison-houses, by giving liberty to thy people, by turning thy murderous army into peaceful bands of industry, and thy barracks and garrisons and armories into school-houses? What if a modern Jesus would thus speak and teach and denounce in the capital of Holy Russia, in the hearing of the Czar, the head of the Greek Catholic Church, he would speedily be seized by the hands of the pitiless Cossacks, and silenced in some subterranean dungeon or upon the gallows, and his followers would be knouted and sabred into flight.

Or in Berlin?

What, if a modern Jesus were to rise in Berlin, and publicly denounce the Kaiser for menacing the peace of Europe, for withdrawing millions of men from beneficent pursuits, and millions of dollars from their legiti-

mate channels to waste them in preparing and training for war? What, if he were to urge the people to lay down their arms, and to put an end to the military system of a past, brutal age? Soon this modern Jesus would be silenced by the order and power of the Kaiser, and special thanksgivings would be offered to the Jesus of old for the riddance of an anarchist and an inciter to rebellion.

Or to London?

What, if a modern Jesus, barefoot and poorly clad, were to denounce, this very Easter morn, before the vast and gorgeously attired congregation at Westminster Abbey, London, the shameful extravagances and wasteful luxuries of the rich, when at the other end of the same city, thousands are starving for the want of a crust of bread? He would speedily be turned over to the police as a madman while the congregation would continue reading: "Blessed be the poor, for theirs shall be the kingdom of Heaven." "Thou shalt love thy neighbor as thyself." "Thou shalt do unto others as thou wouldst have others do unto thee."

Or to some American stock exchange?

What, if some modern Jesus were to appear on the floor of one of our American stock exchanges, and lift his voice above the mad shouts of the speculators, and say unto them: "Lo, ye thieves and gamblers! Ye rob the poor. Ye grow rich on the heart's blood of the helpless. Ye gamble away that for which others have labored in the sweat of their brows. Ye live in palatial mansions and fare on costly foods, and clothe in silks and broadcloth from monies that are not yours. But, a day of reckoning is coming, the day of vengeance is at hand."? Before yet he would have finished his speech, he would have been hurried out of doors, and probably lodged behind the bars as a precaution against personal attack by a fanatic.

Easier to hate the Jew than to love Christ.

Ah, yes, it is easier to persecute the Jews of to-day for their rejection of the divinity of Jesus, nineteen hundred years ago, than it is for Christians of to-day to follow Jesus. It is easier for the Christian to hate the Jew for not being a follower of Christ than it is for the Christian to clear himself of the same charge. It is easier to judge others than it is to judge oneself. It is easier so see the mote in another's eye than the beam in one's own.

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XIX. Sunday, April 22d, 1906. No. 25.

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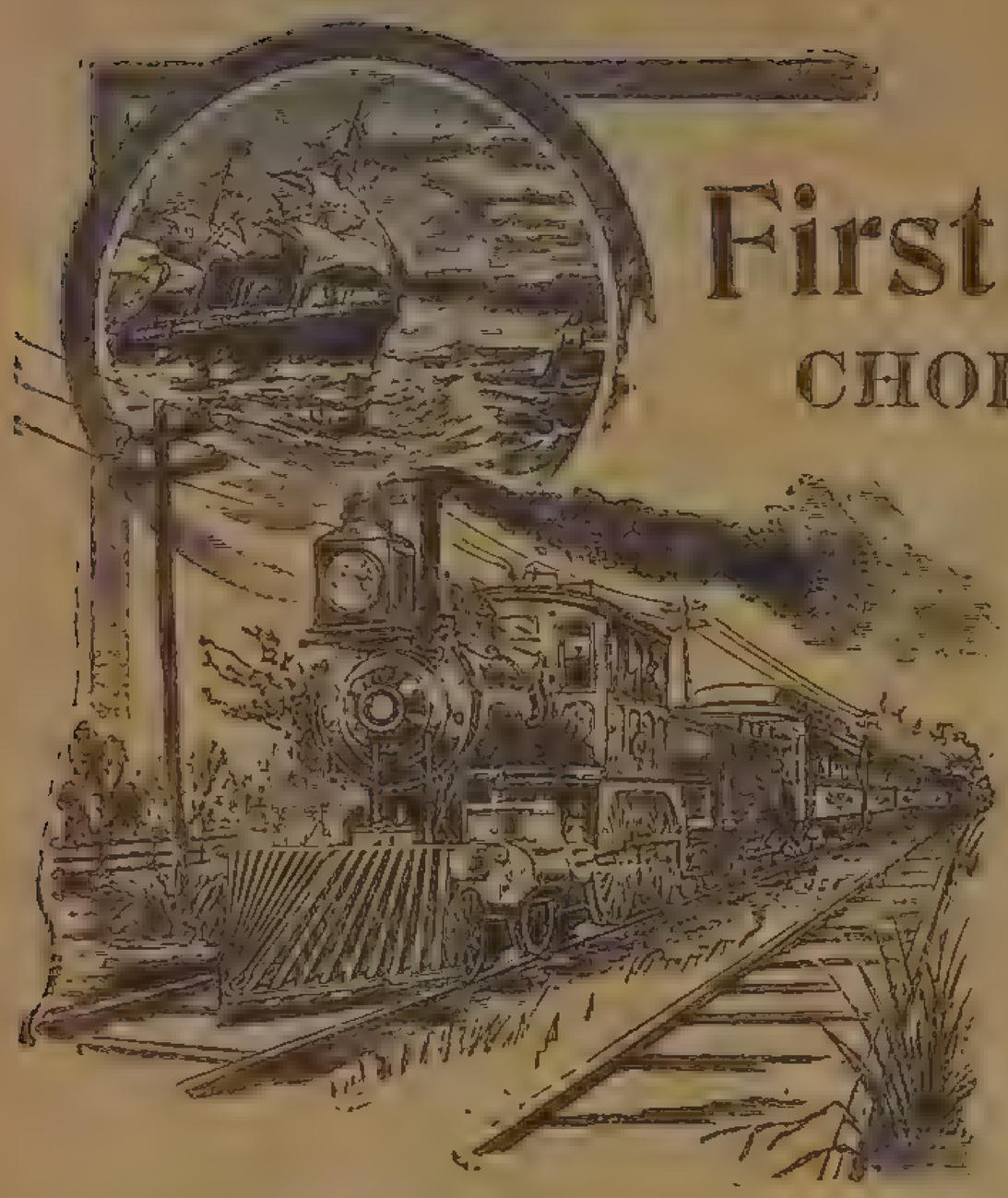

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The Bi-Centenary of the Birth of Benjamin Franklin.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 22nd, 1906.

There was much to make St. Francis of Assisi happy. Never had a man labored more successfully among the poor and sick than he, never had a man been more beloved. And yet he died unhappy. He had cherished the hope of dying a martyr's death, had purposely put himself in the way of martyrdom, had even succeeded in having himself captured by the Saracens. But the crown of martyrdom was denied him. He died a natural death.

Great to die a martyr's death.

Such a piety as this is not without a touch of selfishness. The glory of heaven is sought at the cost of shortening one's life on earth. There is seemingly little thought of the good of which mankind is deprived when those capable of good work voluntarily subject themselves to martyrdom. It is great to die a martyr in a great cause. It is greater still to be permitted to live, and, by unremitting toil, crown a great cause with triumph.

Greater to live and succeed.

These thoughts ran through my mind, some time ago, when standing near the grave of Benjamin Franklin. I could not but marvel at the little interest that, now-a-days, is manifested in the spot in which he sleeps his last sleep, and in the little enthusiasm that the mention of his name generally awakens. How mightily his name might have resounded to-day, how fluent his name might have been on the lips of modern reformers and liberators, thought I, had he died a martyr's death, at the time when he was engaged in his difficult diplomatic service on both sides of the ocean, and when, together with his brave fellow-laborers, he defied a tyrant by the founding of a free and independent government. Had the founding of the United States required of Franklin, if not martyrdom,

Martyr's death would have given Franklin larger glory.

at least sacrifices equal to those which Washington brought, the name of Franklin would to-day have awakened a reverence equal to, or perhaps even exceeding, that which is awakened by the mention of the name of the Father of our Country.

But, though his name would have gained by his martyrdom, irreparable to our country would have been his untimely loss; perhaps the very founding of our country would have been made impossible thereby. Great were the military services of Washington; great were the legislative powers of Jefferson, but no less great were the diplomatic and educational and constructive labors which Franklin gave to his country, during a life-time that counted eighty-four years. If the daring and valor and statesmanship of Patrick Henry and Washington and Jefferson broke from our feet the shackles of England's tyranny, the wisdom and scholarship and breadth of spirit and practical sense of Franklin laid the foundation to our country, and started the superstructure, in accordance with a plan that has enabled it to grow and prosper to this day, and that holds out the promise of continuous growth till the end of time.

But would have prevented his larger work

He was one of the few creative minds of the eighteenth century, a modern Prometheus, as Kant called him, who ascended to heaven and brought of its fire to earth. He was the greatest genius, according to Hume, that America had produced up to his time. He was as much of an educator of the world at large as he was of the country he helped to make, as much of a disseminator of the principles of liberty in England and in France as he was at home. This very day, in this very hour, there is being unveiled, in the city of Paris, in the palace of the Trocadero, in the presence of a large assemblage of French notables, a statue of Franklin, bearing as inscription the winged words of Mirabeau: "Le genie qui affranchit l'Amerique et versa sur l'Europe des torrents de lumiere. Le sage que deux mondes reclament" (The genius who liberated America and threw a flood of light upon Europe. The philosopher claimed by two worlds.) Equal in honor with Washington at home, he was better known and more honored abroad than was the first President of the United States.

His work made him the distinguished of two worlds.

Kings stood awed in his presence, and the most astute ministers of Europe bowed to his intellect. The advocates of political and religious liberty of all the world hailed him as their apostle. His general title was the Socrates of America.

His age needed a Franklin.

It was a mighty decade, that of the seventies of the eighteenth century. A new history was commenced not for the American Colonies alone but for Europe as well; battles were being fought whose successful issue meant liberty for the old world as well as for the new. It was an epoch that needed, more yet than the courage of Washington and the brain of Jefferson, the courage and brain and heart of Franklin, his facile pen, his scholarly attainments, his genial spirit, his suavity and grace, his social tact, his spirit of tolerance.

Franklin as a liberator.

As an educator of the people in the principles of human right and political liberty, his age knew no equal; as a diplomat winning yet greater battles by the might of reason than Washington did by the might of sword, our country has not produced a superior to this day. Where his word failed, he made his pen to serve; where both failed, he called his printing-press into assistance. The more impervious the mind of England was to reason the more industrious was his pen and the more lucid his argument, winning gradually for his cause a party of liberal thinkers, enabling him to stave off in England for a number of years the pending crisis, and to mould at home public opinion in favor of the inevitable struggle. But for the labors of Franklin, the collision between England and her American Colonies would have taken place at a time when our people were least prepared for it, and the issue would have been fatal to our cause. But for Franklin's labors in France, our victory over England would have been short-lived, and our ultimate subjugation certain.

Franklin as a patriot.

No man loved peace more than he, and no man was more willing than he to make every honorable sacrifice for a restoration of the amicable relationship between England and the colonies she had enraged. But when her tyranny was no longer to be endured, even his proverbial patience gave way, and his demand for a severance of every

tie that had held the colonies linked to their mother country was as loud as the loudest. Appointed with Jefferson and Adams to prepare a seal of the newly formed independent government, he went far beyond his colleagues in proposing as a device: Moses lifting up his wand and dividing the Red Sea, and Pharaoh in his chariot overwhelmed with the waters, and beneath it the motto "*Rebellion to tyrants is obedience to God.*" More than twenty years before the Declaration of Independence he had opposed England's taxing the colonies without their consent and without their representation in the British Parliament, and had denounced that measure as being equal to levying tribute from a conquered country. Years before the outbreak of open hostilities, he declared before the bar of the House of Commons, that of the little he had he would freely spend nineteen shillings in the pound to defend his right of giving or refusing the other shilling, and that he would rather take up his abode with his little family in the primeval forests of America than surrender his inalienable rights of a free-born Colonial citizen. Long before the first American Congress had seen the wisdom of confederating the different colonies into a close union, he laid before the people his Articles of Confederation, which ultimately formed the foundation of our United States. Forty years before the drawing up of the Declaration of Independence, and thirty years before the drafting of the National Constitution, he outlined their spirit and letter by declaring that the foundation of government is the common right of mankind, that the civil privileges of the American people are not a gift bestowed upon them by other men, but a right that belongs to them by the laws of God and nature, that government is created by and for the good of the whole, that sovereignty is in the people, that the voice of the people, when unbiased and undeluded, is the voice of God.

But, distinguished as were his services in the struggle for freedom, his greatest distinction lay in preparing the American people for a proper use of that freedom once it was obtained. If it was necessary to form a new government for the people, it was yet more necessary to make the people ready for the new government. It is here where

Franklin as an educator.

Franklin performed a labor in which he stood supreme, and the worth of which has not been adequately estimated to this day. He was the educator of the American people before yet there was an American public school; he was the publisher of their paper and their books, before yet a public press and library existed in the land. And what was the most remarkable thing of all, his was the necessity of educating himself, before he could assume the role of educator of his people.

Few men have entered upon a public career more handicapped than he. As a tallow-chandler's son, he was born and bred in poverty. But he possessed, even when still young in years, the rare wisdom of regarding his humble origin helpful to his career rather than otherwise. It was one of his favorite teachings that through self-application man may attain to the highest, and his own life was the best illustration of the truth he taught. He who had been obliged to teach himself all he knew, he who had never been permitted to enjoy a college education, had complimentary degrees conferred upon him by Yale and Harvard, by universities of England and Scotland, and was universally regarded as one of the wisest and most learned men of his age.

Started life handicapped.

It is a liberal education in itself to know how he educated himself, how he acquired the art of writing, the mastery of his exquisite style, his power of lucid expression, his habit of scientific research. And the rules he followed are those that are still commended, and the following of his methods have led thousands of others to distinguished careers. Probably no man before him had placed so high a value on the benefits of education to the individual as well as the nation as he. His was the age when people sought distinction in adventure and military glory, when education was regarded the privilege of the few, and these generally the professional classes. It was he who, more than any other of his day, showed that a nation to prosper must afford an education to all its people, and the more liberal its provision for schools the less need will it have for penal institutes, and the greater the number of its learned men the lesser will be its need of men of arms. It is to the taking root of this thought, and to its gradual spread and growth that we must

The self-taught becomes teacher of all.

largely credit our people's power of self-government, and the marvellous educational and industrial and mechanical and commercial growth our country has attained.

His love of books made him a printers's apprentice, and his being a printer made him a journalist and an author. He was one of the pioneers of American newspaper men; the first American Magazine was published by him. He founded in our city the first library, the parent of the thousands of libraries that have since blessed our land. He preceded Carlyle by more than a century in the belief that "the best collection of books is the best university."

Founds press and magazine.

But he also recognized that more than mere books were needed to educate a nation, that the people needed schools before they could make wise use of books. And so he founded schools, the most important of them our University of Pennsylvania, which, from the first, became one of the foremost seats of learning of our land, and the first without a formal connection with any church. He knew that its severance from denominational influence would interfere with its popularity, but he also knew that in a country, in which the religious rights of all people were to be respected, in which church and state were to be separated, the severance must begin in a non-sectarian school.

Founds schools and libraries.

To give education and the love of learning a yet greater stimulus, he founded the *American Philosophical Society*, the first learned society of our country, that has endured to this day, under whose auspices the Bicentenary of Franklin's birth is being celebrated this week, and whose guests this week are scores of the foremost scholars of our and other lands.

Founds the Philosophical Society.

His many inventions served as an additional stimulus toward a general pursuit of knowledge. Few men before him, and since have posessed a mind so rich in inventive power as he. It was his belief that philosophy and science are worthless, unless they lead to some practical results, and his fertile brain turned out one useful invention after an other, from a lightning rod to a smokeless chimney. It would take hours to name and describe all his inventions, and it is safe to say that, had his time been less

Greatest inventor of his age.

occupied with the formation of our Nation, he would have ranked to-day as the greatest of American inventors. The influence which these inventions exercised on the people at large cannot be overestimated. They stimulated everywhere original research and independent effort, and gradually weaned the American people from their dependence on foreign markets for their domestic needs. They stimulated the people to do their own thinking and contriving, and, in time, developed that mechanical skill that has made our Nation the most ingenious, the most inventive, the most practical on the face of the earth.

Strangled serpent of religious intolerance.

There was yet another service that Franklin rendered which has been little dwelled upon in the estimate of his worth as a founder of our country, and which perhaps exercised a larger influence than any other that he or his co-laborers rendered in the wonderlul development of our Nation. We must emphasize again that it was not sufficient to wrest our liberty from a foreign foe, it was yet more necessary to safeguard that liberty against an internal foe. And such a foe was threatening our Nation, a dangerous foe, one that has blighted many a country and ruined many a people,—it was Religious Intolerance. A fanatical bigotry was beginning to take root in this land. There were those who were burning with the desire to establish their creed as the sole ruling creed of the land, and to stamp out every other. The destiny of our Nation, its development and growth, the influx of immigrants, the seeking of its shores by the persecuted of all lands and peoples, were hanging in the balance. Religious intolerance would have blasted our land as it has blasted the South American countries. It reqnired a strong hand to strangle that serpent in its infancy; and the hand that snatched the lightning from the cloud was the hand that, in our land, snatched fanaticism from the throat of religion and throttled it to death.

Advocated the religion of deed in preference to religion of creed.

From his earliest days, Franklin championed, by word of mouth and pen, in pamphlet, magazine and book, the fullest religious liberty for all. Himself a rationalist in religion, accepting neither the doctrine of the divinity of Jesus nor that of the inerrancy of the Scriptures, he advocated the right of each to

follow his own religious convictions, the total separation of church and state, the rights of citizenship and of political office of all, no matter what their creed, provided they be intellectually and morally responsible. His practicality showed itself as much in his conception of religion as it did in his scientific and philosophical investigations and in his statesmanship. It was practical results that he was after. Religion to him was but a means to an end, a means of producing a noble type of manhood and womanhood. Every religion was right that accomplished this, and every religion a failure whose creed proved not its excellence by deed. It is not the mission, said he, of religion to make of men and women Presbyterians or Episcopaleans or Unitarians, but it is its mission to make of Presbyterians and Episcopaleans and Unitarians good men and women. It is worse than bad to quarrel about the superiority of one faith over another, far better is it to prove superiority of creed by superiority of life. Unsparingly he chastised those who persecuted others for differences of belief, and bravely he championed the cause of those who, holding different religious beliefs, had the courage to teach and preach them. It is as much the right of one man, said he, to preach his doctrine, as it is the right of another not to accept it.

Laid cornerstone to Nation's greatness.

Gradually, these teachings, ably seconded by Jefferson and Washington and other illustrious men of that period, found their way into the hearts of the people, and thence into the Declaration of Independence, into the Constitution of the United States, and into the Constitution of every State of the Union.

Rapidly our country became the blessed haven of rest and peace of the religiously and politically persecuted of all lands and peoples. Rapidly it grew, under the broad and liberal spirit of its laws and institutions, to mighty proportions. And to-day, at the occasion of the two hundredth anniversary of the birth of Franklin, a grateful Nation honors the memory of the man, and of the other noble men, whose broad and liberal spirit, whose bravery and patriotism, whose labors and sacrifices made possible our undisturbed enjoyment of political and religious liberty, our peace and progress and prosperity.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XIX. Sunday, April 29th, 1906. No. 26.

"Learn to Labor and to Wait."

PHILADELPHIA

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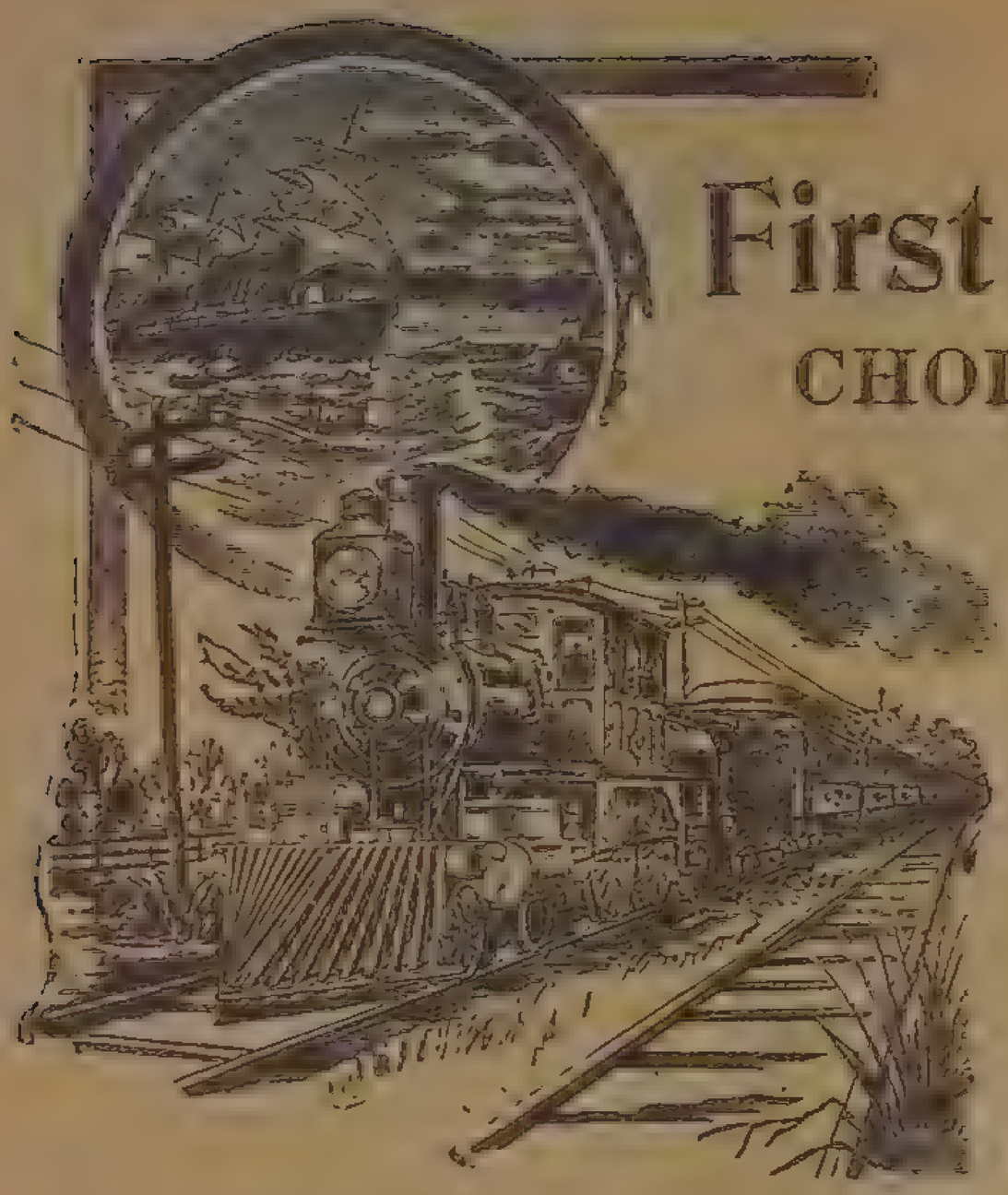

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This number concludes the *Nineteenth* series of Sunday Discourses by Rabbi Joseph Krauskopf, D. D., at Keneseth Israel Temple, hence the publication of "Our Pulpit" will be suspended until next Fall.

"Our Pulpit" may with proud satisfaction point to its record of *nineteen years' existence.* It has survived all similar publications. The Sunday Discourses of Rabbi Krauskopf have been instrumental in enlarging not only the bounds of knowledge of Jewish tenets and principles, but of public questions of vital moral import, which the Rabbi treated so thoroughly, comprehensively and without fear or favor therein.

The spiritual benefit of spreading broadcast over the land, within and without the camp, these discourses, altho not demonstrable by exact figures, can hardly be overestimated. They have cleared and enlarged the religious conception of the confessor of Judaism and in a measure dispelled the clouds of prejudice in the mind of the Gentile.

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2. The Election—And After.
3. *Exeunt* Irving and Jefferson.
4. The Jewish Pilgrim Fathers.
5. Much Profession—Little Practice.
6. The Fallacy of "Rich as a Jew."
7. What to do with the Russian Refugee.
8. If a Messiah Had Been Born.
9. The Brain versus The Heart.
10. The Private versus The Public School.
11. The Club versus The Home.
12. Society versus Religion.
13. Lincoln, the Chosen of God.
14. The Poverty of the Rich.
15. The Wealth of the Poor.
16. Washington, the Great.
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SOME OPINIONS.

From the Author of the "History of Universal Literature," Dr. Gustav Karpeles:

I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt.

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review." London.

Dr. Krauskopf puts his own case strongly; he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind

The Hon. Andrew D. White, United States Ambassador to Germany, writes:

The fairness and liberality of your treatment of the whole subject, as well as the beautiful garb you have given the thoughts, ought to commend the work to every thinking man and woman, whether Jew or Gentile

From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document.

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

Dr. Krauskopf is always entertaining, here he is bold as well. . . .

His manner is respectful though strong, he is suave though uncompromising.

Dr. Krauskopf pleases the historian as well as the theologian. He analyzes the story of the Gospels scene by scene, and fearlessly exposes their incredibility, the lack of historic evidence for them. He is particularly good about the trial of Jesus.

From "The Jewish Messenger."

Dr. Krauskopf writes courageously and to the point. His words are for both communities and teach a needed lesson to Jew and non-Jew. The one will rise from the perusal of the book with more reverence for his religion and his ancestors; the other with more appreciation of the Jewish creed and knowledge of Jewish history. It is a book adapted to remove prejudices and instil a clearer understanding of the rise of Christian traditions

"Learn to Labor and to Wait."

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 29th, 1906.

We have approached the end of another season of Sunday services. In addition to our regular Saturday services of all the year, we gathered here, for the nineteenth year, on the Sundays of the autumn and winter and early spring months for worship and instruction. As in the past seasons, we discussed many questions and sought light on numbers of problems. We had the true and good and beautiful pointed out for us for emulation, and the evil of our public and private life laid bare to us for future avoidance.

End of 19th season of Sunday services

That we may the clearer comprehend what we sought to accomplish during the season closing to-day, let us hastily review the subjects we discussed and the lessons we endeavored to draw from them.

Review of Discourses of the year

In our opening discourse "Seeing Evil, I Yet Have Faith," we spoke of the revelations that had been made of the corruption of men in positions of honor and trust, and commented on the bitter outcry it had aroused. In that cry of condemnation we recognized a hopeful sign. It showed that the nation was sound at the core, and that the people were determined on the overthrow of wickedness in high places.

"Seeing Evil, I Yet Have Faith."

In the following discourse we were made to see that we had interpreted aright the signs of the times. At the polls, and with the powerful weapon of the ballot, Philadelphia had swept, during the intervening week, as if with a tidal wave, political corruption out of office. We referred to the loud shouts of victory that resounded in consequence, warned the people against contenting themselves with mere shouting, and showed that the fruit of the

The Election—And after.

victory lay in future vigilance against a repetition of past corruptions.

Exeunt Irvin and Jefferson.

On the Sunday following, we paid a tribute of respect to Irvin and Jefferson, who, shortly before, had made their exit from the stage of life. We referred to the distinguished honors shown to both at their last rites, and showed that as is the actor and as is the play so is the regard in which they are held, that both are agencies for good when doing their legitimate work, and both agencies for evil when pandering to degraded tastes and to depraved appetites.

The Jewish Pilgrim Fathers.

On the Sunday following, we held a patriotic service in honor of the two hundred and fiftieth anniversary of the landing of the Jewish Pilgrim Fathers in the harbor of New York. We traced the history of the settlement of Jews in America. We followed them with Columbus on their voyage of discovery, saw a new world opening to them at a time when the old world cast them out, saw them showing their gratitude by rendering yeoman service in the founding and upbuilding of the United States.

Much Profession and Little Practice. Fallacy of "Rich as Jew." What To Do With Russian Refugee.

Appalled by the horrible reports that reached us of the massacre of Jews in Russia, and amazed at Christian Europe's refusal to put a final stop to these ever-recurring outrages, we dwelled in our following discourse on the profuseness of profession of brotherly love within churches, and on the little exhibition of it toward the Jew, outside the church. In our following discourse we pointed out the sad lot of the Jew all over the world, showed that, owing to persecution and restrictive laws, the bulk of the Jews live in poverty and misery, that, instead of the appellation "Rich as a Jew," the only fit characterization would be: "Poor as a Jew." On the Sunday following, we told of the arrival upon our shores of thousands of destitute Russian refugees, and of their crowding yet more the already overcrowded ghetti. We showed the physical and moral degeneracies and diseases which these ghetti have bred, the enormous drains they have made and are still making on our charities, the frightful competition they have called forth in sweatshop toil and in filthy tenement, for

little more than a crust of bread. We showed that this congestion and its consequences were largely due to our neglect, and that only by diverting the inrushing stream of Jewish refugee-immigrants from the overcrowded cities to the under-inhabited country, where there is room and labor and food and health and happiness enough for all, can we avert yet greater suffering to the refugee, yet greater demand for charity, if not the rise of a very serious Jewish Question in the United States.

If a Messiah Had Been Born.

The following Sunday, being the eve of Christmas, on which our Christian neighbors celebrate the natal anniversary of him whom they designate the Messiah, and who, they say, was divinely sent on earth for the purpose of establishing universal peace and eternal good will, we cast our eyes over the world, saw the enmities and hatreds between nations and peoples and creeds and classes, and asked where is the peace, where the good will that the Messiah has established? Had a Messiah been born, we argued, we would never have suffered the cruelties and outrages that were perpetrated in his name nor would he have permitted grievous wrongs and cruel persecutions and bloody warfares to continue to this day.

The Brain *versus* the Heart.

The following Sunday, being the first of the year, we devoted to a retrospective view over the past. While duly appreciative of all the progress discernible, we felt that, morally, our forward strides were not commensurate with our opportunities, and clearly recognized our deficiency to be due to our debasing life to a pursuit after mere material success and sensuous enjoyment, to the overfeeding of the brain at the cost of starving the heart, to aiming at cleverness rather than at goodness, to acquiring money or power or position rather than moral or spiritual excellence.

The Private *versus* the Public School.

We next devoted ourselves to the subject of the Private versus the Public School. We showed that, of all the factors that made possible our national growth and our democratic spirit, the public school was one of the greatest, but that the wealth which the public school has helped to create is now being turned against its best interests by the rich withdrawing their children from it,

thereby withdrawing from it their moral support and potent influence. By creating the belief that the public school is intended only for the children of the poor, they accentuate class distinction, and seriously menace the democratic spirit on which our Republic is founded.

On the two Sundays following, we discussed the subjects of the Club versus the Home and Society versus Religion.

The Club *versus* the Home. Society *versus* Religion.

With the aid of statistics we showed an alarming increase of divorces and decrease of marriages, and, in tracing causes, we found one of them in the overfondness of large numbers of men of club-life, which begets habits that militate against the best interests of conjugal life and domestic contentment. Women, too, we found becoming more and more addicted to the club-habit, preferring public life to private life, boarding to housekeeping, swinging the gavel of office to rocking the cradle. Another cause for degeneracy in so-called high-life we found in the attitude of indifference and general neglect on the part of fashionable society toward religion. They have abundance of time for display and pleasure, none for God, none for those sacred interests that sober the mind and check the passions, that keep the heart clean and the conscience pure.

The birthday of Lincoln engaged our attention on the following Sunday, in one of the most impressive services ever

Lincoln, the Chosen of God.

held in our Temple. A number of veterans of the Civil War, as well as the Sons of the Veterans attended the services in a body, and their presence as well as the inspiring story of the hero in whose honor the special service was held, the tracing of his career from cabin to capitol, the telling of his mighty deeds of valor and martyrdom, the showing him to have been the Chosen of God in the Nation's hour of crisis, were certainly of a nature to send us back to our homes the wiser and nobler and more patriotic for having come.

On the following two Sundays, the discourses treated on the Poverty of the Rich and on the Wealth of the Poor. In

The Poverty of the Rich. The Wealth of the Poor.

them we were shown that ill will against wealth was largely due to envy, that the producers of wealth were benefactors of society. Unfortunately, many of the wealthy, by their greeds and

slavish subjection to all manners of excesses, prove themselves poorer than the poorest in the real uses and enjoyments of life. It is the poor who often are the rich. Their poverty is often a blessing in disguise; it arouses thought and effort; it hammers and grinds and polishes perfection. The Halls of Fame are, for the most part, dedicated to the glory of men whose genius was the product of poverty.

Washington, the Great.

The birthday of Washington held our attention on the following Sunday, as that of Lincoln had a fortnight before. As scene upon scene of the story of his life unrolled before our eyes, we had another illustration of true greatness, of heroic self-sacrifice and patriotic service inspiring the soul, kindling noble resolution and lifting the spirit above the humdrum of our daily lives.

Signers of the Decalogue.

The contemplation of the noble life and service of Washington and of the many and noble colaborers of his in the founding and upbuilding of the United States, led us to a consideration of the claims to special honor, set up by a goodly number of the descendants of those who signed the Declaration of Independence and who fought in the War of the Revolution. The claim, we noted, is based solely on the ground of their descent, albeit that not a few of them are mentally or morally no credit to their illustrious ancestors. If being a descendant of a signer of the Declaration of Independence, we asked, constitute a legitimate title to honor, to what honor are not we Jews entitled, who are descendants of the Signers of the Decalogue, descendants of lawgivers, prophets, bards, kings, inspired writers to whom the whole civilized world does homage, descendants of heroes and martyrs, who struggled on a thousand battlefields for right and truth and liberty, and who, though a thousand times crushed, still live and still fight the battles of right and truth and liberty, and who will continue to live and fight with our spiritual weapons, till all nations will beat their swords into plowshares and learn no more the arts of war, till peace and good-will will fill the earth as the waters cover the sea?

The very next Sunday, in the discourse of "Esther—An Old Story, Yet Ever New," we had occasion to see that to

Esther—An Old Story Yet Ever New.

deserve honor is one thing, to receive it quite another. We were told of the false accusations against the Jews of Persia, and we were shown that the fate of the Persian Jew has been that of the Jew in every land he has inhabited,—everywhere a benefactor, yet everywhere an object of the hatred of fanaticism, or of the calumny of envy.

On the following Sunday, we found ourselves in the privacy of the home. But we found it no longer the sanctuary it was in former times, neither did we see children reverence parents as parents were wont to be reverenced in days gone by. Tracing the cause, we found the fault to rest largely with the parents themselves, with their parenting too much or too little, with their subordinating their parental duties to social dissipations, or to their subordinating themselves to every whim and wish of the child, pampering and indulging it, till it wields command and till parents become its slaves.

Too Much and Too Little Parent.

The following Sunday, being the last Sunday of March, witnessed another of those inspiring services with which we have honored the memory of the late Isaac M. Wise since his death. As in former years, a number of his disciples told the story of his life and deeds. The love they bear their master, even though dead, their profound sense of gratitude to the creator and perpetuator of Reform Judaism in America, illumined, as it were, every word of theirs, made their addresses instinct with pathos and eloquence, and touched the hearts of all.

I. M. Wise Memorial Service.

The opening Sunday in April, abounding in signs of an awakening of vegetal life, tempted us to reason by analogy to an awakening of our own lives, somewhere, after the withering and decaying of our bodies here, thus reviving the hope, that springs eternal in the human breast, more especially in the vernal season of the year, that the grave is not the end, that there is More Beyond.

More Beyond.

The following Sunday witnessed again the auditorium of our Temple filled with guests. The Shekinah Lodge of the Masonic Fraternity worshipped with us on that morning, and their presence afforded us the

The Shekinah.

opportunity of hearing expounded the mystic meaning of *Shekinah*, finding it to be the indwelling of God in the hearts and minds of godly men and women, revealing the divine presence within through noble life and noble aspiration without.

Easter-Sunday reminded us of the story that would be rehearsed in Christian churches on that day of the Jews' crucifixion of Christ, of their rejection of him who had been divinely sent to establish peace on earth and good-will among men. We showed the gospel accusation of the Jews to have been a malicious falsehood, basely invented to clear the Roman of his guilt of having put to death a Jewish patriot, and to wreak vengeance on the Jew for refusing to do divine honors to a human being. And we also pointed out that, were Christs to make their appearance to-day in Christian lands, and denounce to their faces Christian Potentates for their cruelties and hypocrisies, for their waging wars or training and equipping for bloodshed, for their trampling on human rights and liberties, were they to preach and teach at the head of large followings the gospel of disarmament, of non-resistance of evil, of the abolition of wealth, of the suppression of capitalists, they would be seized as revolutionists or anarchists or madmen, and put out of harm's way.

The Christ That Would Be Crucified To-Day.

And last Sunday we celebrated the Bicentenary of the birth of Benjamin Franklin. We reviewed his marvellous career as printer and inventor, as journalist and author, as philosopher and scientist, as statesman and diplomatist, as patriot and liberator. And the more we studied him the greater was our sense of our indebtedness to him for priceless blessings that are ours to-day, more especially the blessings of religious liberty of which he was one of the earliest and one of the ablest and bravest champions in our land.

The Bicentenary of Benjamin Franklin

And to-day we close the nineteenth season of Sunday Services. Our review has shown that we have discussed living questions, that we have covered many fields, that we have been conscientiously mindful of the duty of the pulpit and of the needs of the pew. The

Review shows conscientious labor.

attendance has invariably been large, and the discourses have been listened to with close attention. Two thousand copies of each discourse have been printed and distributed, and the daily press has published liberal extracts of them.

Has world been made better by it?

Have we achieved what we have aimed at? Are we individually, socially, politically, morally, religiously better to-day than we were a year ago? Have we purified our homes, our government, our stage? Have we lifted the people into higher planes? Have we inspired them with loftier aspirations? Have we kindled in their hearts higher ideals than toiling and moiling for mere selfish material success or for selfish, sensuous pleasure? Have we inspired in the people a love of The Simple Life? Have we started them on giving the heart the attention that has all too long and all too exclusively been given to the brain? Is there more faith to-day in the people's soul, more good deed in their hand, more kindly feeling in their heart? Is there more amity among the nations, more good-will among the different peoples? Have hatred and prejudice against the Jew been eradicated from the Non-Jew's heart? Does the world vouchsafe at last to the Jew the recognition and honor and justice which have been long and cruelly denied him?

Many answer in the negative.

The impatient and unphilosophical thinker has a ready negation for each of these questions. Notwithstanding all our speaking and writing and printing, all our pleading and reasoning, the world, he says, is not a whit better to-day than it was a year ago. He cites an example here, an incident there, and concludes that, for all the good we have done, we might as well have kept our Temple closed and saved our labor and our money.

There is no denial that the evidences of betterment are not strikingly visible, if visible at all to the inexperienced eye; and it would be surprising if they were. We are dealing with spiritual things, with psychical problems, in which progress cannot be counted in dollars and cents, or by weight or measure. And, besides, spiritual progress is exceedingly slow. Errors that have taken centuries to root are not eradicated by a discourse or two. Hatreds and prejudices that have become so ingrained in the system as to have become almost instinctive are not wiped out as is the writing on the slate.

But the world moves, and moves upward and onward. Education in school and church, in press and in book, does its work, and does it better with each year. And they that see aright see the improvements, no matter how slight or how slow. There may be retrogression at times in parts, but there is progression on the whole. Mankind hates less, persecutes less, enslaves less, kills less to-day than it did in former times. Men are closer to each other, more helpful, more tolerant than they have ever been before. There is not yet peace on earth, but there is less of war than there has been. Religious persecution has not yet died out, but men are no longer tortured and burnt for holding beliefs different from those of the dominant church. Tyranny is not yet overthrown, but the day of an Ivan, the Terrible, is past, and that of the Plehves is passing.

Even though slow, there is progress.

If all is not yet as it ought to be, ours is not to be disheartened. Ours is but to labor and to wait. In the fulness of time all will be right. The world is better to-day than it was yesterday; it will be better to-morrow than it is to-day.

Ours is to labor and to wait.

Report of the President

At the Annual Meeting held April 19th, 1906.

To the Board of Trustees, Members and Seatholders
of Congregation Keneseth Israel.

LADIES AND GENTLEMEN:

Three score years have passed since the Revered Fathers of this Congregation, a mere handful of devoted men, realized that Judaism stood for much more than the form and ceremonial with which in the course of years it had become encrusted.

With courage founded upon conviction they resolved to form a religious body, from whose pulpit should be expounded, and in whose schools should be taught, the Reform Judaism of that day. The seedling then planted has under the guidance of divine Providence grown into the sturdy oak.

To us has been bequeathed this heritage. To us remains the duty to so treasure and guard it that to our children, and to those who follow them, Congregation Keneseth Israel shall be as it has been to us, "as a Tree of Life and as a blessing." There is in our Congregation no one factor so important to its continued growth, to the dissemination of the trusts it stands for, or to the broadening of its influence for good, as our Religious Schools. Beginning with early childhood and extending over a period of ten years, our children are taught that Judaism stands for right and truth. To-day some 600 or more children are receiving this instruction in our schools. It requires no vivid imagination to realize that in the succeeding years, as our confirmants grow into manhood and womanhood, that they too will proudly stand with their parents as staunch adherents to the tenets of Reform Judaism.

To the great constructive ability of Rev. Dr. Krauskopf is due the splendid growth of our School. He has drawn to his side a band of devoted teachers, who are assisting splendidly in the accomplishment of the results intended. Owing to a temporary impairment of health, the School has been deprived during a considerable part of this season, of the valued supervision of Mr. Leon Dalsimer, Chairman of the School Board. The hope is earnestly expressed that he will

soon return fully recovered, and ready to resume the duties he has heretofore so faithfully discharged.

In this connection I offer for your consideration the advisability of an adjunct School Board, appointed from our membership. Should the suggestion be approved it will be necessary to exactly define the scope of its duty and power.

Since the resignation of Rabbi Eli Mayer on December 1st, the Congregation has been without an Assistant Rabbi, and upon Dr. Krauskopf has devolved practically the entire work, not only of the School but of the Congregation as well. He has been assisted to some extent by our veteran and beloved Reader Emeritus, Rev. William Armhold. The latter's 40th year of devoted service to our Congregation and its membership has just been completed. Regarded by every one of us with a veneration and love akin to that accorded to those nearest and most dear, it is our earnest hope that the blessings of health and happiness may be vouchsafed him for many, many years.

At the urgent solicitation of your Board of Trustees, and after having obtained the courteous consent of his Congregation, Rabbi Henry Fisher, of Congregation Beth Israel, Atlantic City, at considerable sacrifice of time and convenience, consented to assist Rev. Dr. Krauskopf, in the conduct of the Sunday Service, in instructing the Pre-Confirmation Class, and in the publication of the Bulletin. For this valued service the thanks and appreciation of this Congregation are cordially tendered him. It would not be practical for us to continue in this manner, hence it behooves us to engage the service of an Assistant Rabbi in the near future, either upon the same terms as before, or upon such terms as it may be deemed best to formulate.

The continued growth of our Schools is of course predicated upon our continued growth in membership. The Temple Committee (Mr. Samuel M. Newburger, Chairman) will report to you that the ratio of our increase in membership has been maintained. The beautiful and orderly service, the truths expounded from the pulpit and taught in our Schools, are recognized. They cannot help but continue to aid the growth of our membership, as the years roll by.

I desire here to emphasize as the sense of your Board, that the following recommendation of the Temple Committee made in a previous report be given force, namely, that the sittings in the upper floor of the Temple, whose rentals range from $20.00 to $35.00 per annum inclusive, be let only to those applicants who in the judgment of the Temple Committee are entitled thereto.

In September, 1905, there were 276 vacant seats in the Temple, distributed as follows: 160 in the lower floor, 59 in the upper floor and 57 in the annex. We have this year 40 confirmants and about 75 children in the succeeding confirmation and pre-confirmation classes. In 1905 we rented 148 holiday seats, plus 82 sittings resultant from a net gain of 41 members. This same increase of new membership and letting of holiday seats, would leave us 46 seats to distribute amongst 120 children, and does not provide for a number of persons who in previous years have been furnished holiday seats without charge.

This very serious question of additional sittings should be referred to the very earnest consideration of your Board of Trustees, for such action as the exigencies of the case may demand. The dignity and beauty of our services have been much enhanced by the introduction of the new hymnal. Through it, congregational singing has become an assured fact. This participation of our members in the song service must become more general as the years advance. Your Choir Committee (Mr. Sol. Blumenthal, Chairman), in conjunction with Prof. Russell King Miller and Rev. Dr. Krauskopf, is exerting every energy towards the formation of a choral society within our Congregation. This society will, we are confident, prove an important factor towards the accomplishment of the desired result.

At the suggestion of Dr. Krauskopf, and with the consent of your Trustees, the Choir Committee engaged a double quartette to assist in the execution of an enlarged musical program on the first Sunday service in each month of the present series. The uplifting music and greatly increased attendance demonstrate in the opinion of your President that a double quartette ought to be employed hereafter as a permanent feature of the choir, and that it shall officiate at all services. Its employment will be but another step in the progress which this congregation has at no time hesitated to make. We confidently predict that the increased outlay will be more than met by the increased membership, which this new feature will attract. In the same progressive spirit your Committee on Memorial (of which your Treasurer, Mr. Joseph H. Rubin is Chairman) took up the suggestion made in the sermon delivered by Rev. Dr. Krauskopf on Rosh Hashanah. He urged that our Congregation would honor itself in honoring with a fitting memorial that statesman, patriot and friend of our people, the Hon. John Hay. It was concluded to erect a beautiful stained glass window, symbolizing humanity, toleration and religious liberty, as a monument in our Temple to the late Secretary of

State. Some $600 have already been subscribed, and I appeal to the patriotic impulses of our members to respond with liberal contributions, so that the order for the window may be placed, that it can be finished and erected in the early Fall.

As has doubtless been observed, the Board of Trustees have empowered the Committee on Repairs and Furnishing (Mr. Joseph Loeb, Chairman) each year to repair and refit some part of our building. This year, the room heretofore known as the parlor, will be refitted, and its character and purpose will be changed. When the work shall have been completed it will be known as the Board Room and Office of the Congregation.

The Committee on Library, under the guidance of Mr. Hart Blumenthal, has succeeded greatly in developing the importance of this department of our activity. The facilities of the library are more largely used each year by the general public as well as by our children. It has become a recognized and increasing force for good in our congregational life.

The Lyceum, also under the leadership of Mr. Albert S. Marks, has developed splendidly in the past year. Excellent papers have been read by distinguished scholars, to the great profit and instruction of large audiences.

The Committee on Supplies, of which Mr. Aaron Gans is Chairman, has carefully looked after such purchases as have been made, having constantly in view the interests which it was appointed to safeguard.

All the many activities heretofore referred to owe their orderly success to the supervision of the Finance Committee of your Board. The Chairman of this Committee, Mr. Arnold Kohn, Vice-President of the Congregation, has served you for a period of upwards of 25 years, with the welfare of your interests solely in view. It is not in the power of your President to state in set terms his appreciation and that of his confreres, as well as of the entire Congregation, of the yeoman services rendered. Under his able administration our second mortgage will soon be liquidated. Almost alone he has collected a fund of over $5,000.00 to be devoted to this purpose. No effort is too great, no labor too arduous for him to undertake, wherever and whenever the interests of this Congregation are at stake, or when in his judgment the enlargement of the scope of its influence and usefulness may be conserved.

Owing to illness Mr. Morris Liveright has been temporarily absent from the meetings of yonr Board. It is our earnest hope that he will shortly regain his health and strength, and that this Congregation will soon again have his valuable aid and counsel.

Within this week has occurred the death of Michael C. Hirsch. During his residence here he served this Congregation faithfully and well. He was a member of its Board of Trustees during a period of 20 years. Upon the death of David Klein he was elected to succeed him as your executive. He was a good and true man, honorable in every relation of life, a wise counsellor and a faithful friend. During the many years that he held membership with us, he ranked foremost amongst those who held the best interests of the Congregation ever in mind. The Board and the Congregation will ever hold him in loving remembrance.

On May 1st, 1905, but a few days after his re-election to the Treasurership, Mr. Joseph Louchheim passed away. He served the Congregation many years, and his conservative judgment was ever appreciated by his colleagues.

On yesterday as a bolt from the blue, the entire nation was stunned, and we are yet unable to realize the dreadful disaster that has laid low our proud sister city, San Francisco. Amongst the stricken are numbered some of our own near and dear ones. Yesterday, their lives and homes held for them joy, sunshine and happiness, to-day the future seems shrouded in darkness, grief and dispair. Death, destruction, and even dread pestilence looms over the people of the stricken city. Congregation Keneseth Israel extends to San Francisco, and to all its people, Jew and Gentile alike, the deepest sympathy. We bid them not to lose hope. God still reigns, and though it is nigh to impossible at this hour, we ask them to believe that in His mysterious and inscrutable way, "God doeth all things well." I ask that the Congregation at once empower its Board of Trustees to tender such material aid and assistance to the stricken people as shall be determined to be within the scope of our ability.

Before closing I desire to tender to my colleagues my earnest thanks for their advice, counsel and assistance in the many questions of policy and administration constantly arising in the government of the material affairs of our Congregation. To our Secretary, Mr. Elias Brunswick, and to our Sexton, Mr. Oscar Klonower, your Executive desires to express his and the Congregation's thanks for their untiring and loyal zeal in the performance of the many duties incumbent upon them. To Mr. Jacob Rice and his corps of volunteer ushers, are also due and are cheerfully tendered the thanks of your Board and of the Congregation, for the valuable and faithful services rendered. Their assistance has done much to make possible the order and decorum in and about the building during service. We bespeak for the Congregation a continuance of their efforts in its behalf.

It is a proud satisfaction to your Executive speaking for the Board of Trustees, as it must be to you, ladies and gentlemen, to learn of the excellent physical condition of the Congregation's property and of its material affairs, as well as of bright hopes that the future holds out to us. The credit and praise, however, is not alone ours. It is the well being of the spiritual in the Congregation that makes for its material prosperity. It needs not my saying that to our teacher and leader, Rev. Dr. Krauskopf, is due and we accord the fullest need of praise. Foremost in all that concerns the advancement of the true principles of Judaism, tireless in his efforts for good, he akin to the prophets of old, is the leader and teacher of all the people. It is the inspiration of that leadership that has brought into the folds of our Congregation the greatest number of worshipers at its services of any Jewish Congregation in the land.

It is our devoted prayer that as the years roll into decades and the decades into centuries, that the blessings of God may continue to be vouchsafed our beloved Congregation, and that we may continue to walk humbly before God, doing justice and loving mercy.

All of which is respectfully submitted.

ALFRED M. KLEIN,
President.

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of
Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XX. Sunday, November 4th, 1906. No. 1.

Libels on Religion.

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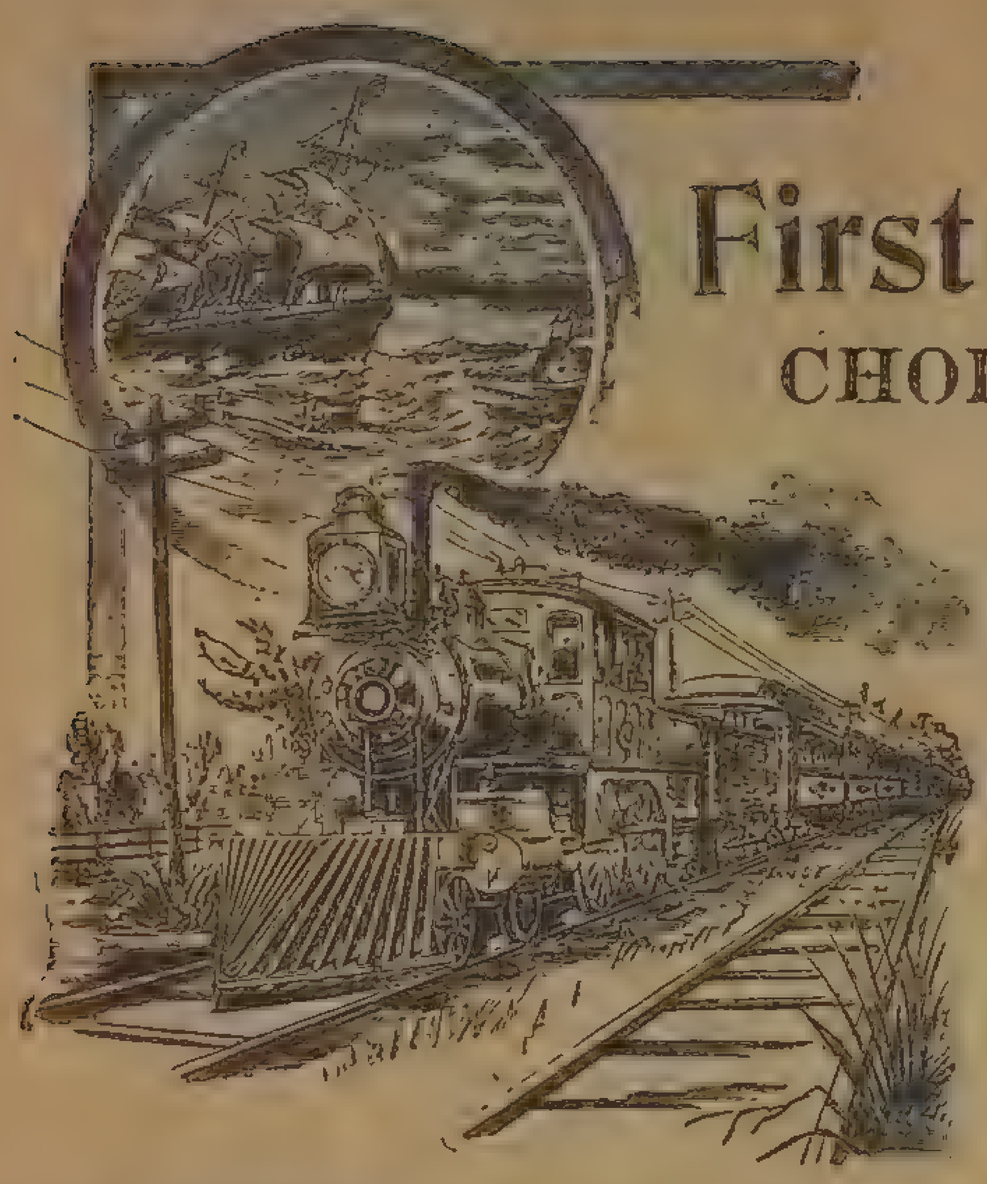

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Libels on Religion.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 4th, 1906.

"Behold he putteth no trust in his servants
And his angels he chargeth with folly." Job iv, 18.

"Behold, even the moon hath no brightness
And the stars are not pure in his sight." Job xxv, 5.

Wiser yet than Solomon's saying that there is nothing new under the sun, is that of Job that there is nothing perfect in creation. The sun has its spots, the moon its shadows, the star its imperfection; not a leaf or flower or fruit, not an insect, bird or animal, whereof it can be said: "Lo, this is perfect." And even those from whom most is expected because most has been given them are not exempted from this universal rule of imperfection,—the best of men have their failings; the very angels are charged with folly.

Nothing perfect in creation.

And what is true of men and things is true of institutions. There is not one of all of them of which it can be said, "Lo, this is perfect." Even if it were in its nature to be perfect, imperfect man would not suffer it to remain so long. What institution more blessed than liberty? yet what crimes, as Madame Roland exclaimed on her way to the guillotine, have not been committed in the name of liberty! What achievement greater than the establishment of religion? yet what wrongs have not been perpetrated in the guise of religion!

Nothing suffered to remain perfect.

Religion especially has had a hard time of it. It has suffered from its own inherent limitations—having had to deal with problems beyond the ken of finite mind, and to nourish aspirations beyond the reach of the human soul; it has suffered yet more from misrepresentation of it by foes within and foes without. Instead

Religion especially made to suffer.

of being made to serve as a medium of spiritual communion between the human soul and the incomprehensible, yet omnimanifest Creator of all, and as a training-ground where the human soul might learn to imitate the attributes of perfection, which it postulates of the Supremely Perfect One, it is made to stand for all sorts of absurdities. There are definitions of religion that are worse than libels. There are those who pose as friends of religion who are worse than the worst of its enemies.

From the ceremonialist.

There is the ceremonialist, who makes religion to stand for a mass of forms and rites, in whose eyes the chief occupation of God is watching and keeping books as to the number of genuflections or bows a man makes in his prayers, or which of his fingers he uses in making the sign of the cross, or how deep he dips his fingers when sprinkling himself with holy water, or how broad his phylacteries, how many the beads he counts, the psalms he mumbles, the hours he fasts, what the style of his clothes, what the trim of his beard, what the covering of his head. There is the ceremonialist to whose mind the chief command of God is to ostracize and persecute and punish as infidel or heretic him who violates any of these or other ceremonies, no matter how profound his spirituality may be or how exemplary his morality.

From the dogmatist.

There is the dogmatist. His theology is no speculation, no reaching out in the dark after the Infinite. He knows all. He has measured and weighed the Deity. He knows every word God has ever spoken, every law God has ever commanded, every book God has ever written, every deed God has ever done. And so he formulates an absolute creed, makes it binding for all times and all peoples, makes the slightest change of it or departure from it a mortal offense punishable with excommunication here, and with eternal torments after death.

From the mystic.

There is the mystic, who alone possesses the key to the riddles of the universe. According to him, the Bible is written in a secret cipher, that reveals itself only to the elect; those thus favored are endowed with special powers, they can hold communion with the dead;

they can perform miracles, can heal the sick, can make the blind to see, the deaf to hear, the lame to walk, and the dead to resurrect.

Another libeler of religion is the ascetic. In his eyes God wears a perpetual frown; deep, dark clouds hover about Him, thunder and lightning, tornado and earthquake, famine and pestilence, disease and death are His messengers. If the sun shines, and the earth decks itself in colors of green and gold, and fortune smiles, it is only to test man's power of resisting their fatal charm. God has never forgotten nor forgiven Eve's having eaten of the forbidden fruit. In cursing her, He has, at the same time, cursed all her countless millions of descendants. Only by killing the flesh, by denying it all pleasure, may man hope to appease the wrath of God. He is holiest who makes himself the most miserable; he surest of eternal life who mars the most his mundane existence. Man was made for the Sabbath, not the Sabbath for man, and any other mode of spending it save in prayer, penance and contrition is a deadly sin. Marriage is the spirit's yielding to the lustful flesh. True saintship lies in celibacy. They alone serve God the best who are not bound by conjugal and parental ties. A monk's supplication finds a readier ear at the throne of God than do a thousand sweet, little night-prayers lisped by innocent childhood; a nun's renunciation of the world is higher esteemed by the Father of mankind than are the painful ordeals, the countless sacrifices, the unending self-denials with which mothers pay for the privilege of motherhood.

From the ascetic.

Another libeler of religion, and one of the worst of them all, is the hypocrite, he, who, under a saint's clothes conceals a devil's heart, he who poses as a veritable bulwark of the church, is most faithful in his church attendance, most scrupulous in his compliance with every external requirement, loudest in his *Amens*, most liberal in his contributions toward the conversion of heathens abroad, and sinners at home, in perpetual warfare with those who indulge the liquor or tobacco or card habit, or who devote the Sabbath to any but church purposes, is held up by pulpit and pew as the model of the church, is entrusted with its finances, until

From the hypocrite

some morning, when least expected, there is a terrible exposé, the saint is proven a devil, the holy man, a man of vice and crime; the bulwark of the church, a hollow, rotten reed; the trusted representative and financier of the people, a thief and villain.

Hypocrisy one of the most dangerous.

What makes this class of libelers the more dangerous is the harm they do by undermining people's faith in religion and their trust in religious people. There are people, and their number is not few, who, when encountering such a flagrant case of hypocrisy as I have just described, confound religion with the abuse of it. They suffer the thousands of godly men and women to become totally eclipsed by the glaring infamy of the one or two. They judge the many by the few. Whether it be due to a lack of reasoning-power or to malice, a million churches are condemned every time the hypocrisy of one or a dozen church-members is exposed, the fair name of religion is blackened because some vile person has spotted its outer garment with his vileness. Speak of some notorious hypocrit, and you are sure to hear some one say: "All churches are nests of hypocrisy. There is not a church-member who can be trusted further than the eye can see. The holier the man appear, the more is he to be distrusted; the stronger his opposition to evil and corruption the more is he himself to be suspected of vice and crime."

Because of hypocrisy infidels would abolish religion.

And some there are who do not rest content with mere denunciation. At every new exposure of hypocrisy in the church they resume with greater vehemence their advocacy of the abolition of the church. "Why maintain religion, at all?" they ask. "Why suffer longer the incubus of a dark and cruel age to weigh down society? Down with churches! Away with Sunday Schools that poison the lives of our innocent children! Away with the preachers, the fat, sleek drones of society! Away with the Bible, that concoction of childishness, absurdity and falsehood! Let song and dance resound where now are heard funereal chants and the monotonous droning of sermons. Let science and art, the drama and music flourish where now that which is false and repellent is fostered. Mankind will never

be emancipated, never joyous and free, until it shall have rid itself forever of the monster Religion, this deadener of our short span of life, this false prophet of a yonder life that never was and never shall be."

Thus runs the argument of the enemy standing outside the influence of religion. There are times when I almost wish that the advocates of the abolition of religion might have their way, when I wish that all preaching and religious teaching might be interdicted, that all assembling for worship be prohibited, that a grace at meal, a mother's religious lullaby while rocking her babe to sleep, a father's laying his hand in blessing upon the head of a parting child, a religious service at a marriage or funeral, the administration of the oath at a court of justice, be punished as a misdemeanor. There are times when I wish that we might have another and wider extended taste of that *Reign of Terror* that turned churches into stables, that abolished God and the Sabbath-day, that worshipped a painted courtesan as a Goddess of Reason, and that kept the guillotine busy with chopping off the heads of thousands of innocents. I wish it, feeling assured that a taste of it in our day would prove an object lesson so powerful, that they, who advocated the loudest the abolition of religion, would clamor the loudest for its reinstatement, that the memory of that time when with the passing of the fear of God came the passing of the fear of wrong, when might alone constituted right, when marriage lost its sanctity, domestic life its safety, the moral law its divine authority, when the Ten Commandments were condensed into five, and these made to read: Thou shalt have no other God but Self; when it suits thy pleasure or purpose, thou mayest murder; when it suits thy pleasure or purpose, thou mayest commit adultery; when it suits thy pleasure or purpose, thou mayest steal; when it suits thy pleasure or purpose, thou mayest bear false witness against thy neighbor,—I wish it, feeling assured that the memory of that time would strike such horror into the hearts of the people that for ages to come there would not be found a rational being advocating again the abolition of religion, not one daring to breathe again a word against its usefulness.

Often wish they might have their way so as never to wish it again.

Hypocrisy but illustrates strength of religion.

Far from being disheartened when hearing or reading of a flagrant instance of hypocrisy, we should rather be greatly encouraged. What is the loud and bitter outcry which it raises but eloquent proof that religion has done its work, and has done it well, that it has planted within the heart so deep a sense of honor and right, that society stands aghast at the perfidy. And what is the hypocrite's borrowing the garb of religion for the more successful execution of his nefarious deeds, what is it, but a compliment to religion. He is operating in its garb in the knowledge that ages of experience have demonstrated that the men who are religious, who fear God and obey His commandments, are more honest than those who acknowledge no God and are therefore the readier trusted.

It is of course much to be deplored that an institution as blessed as religion should have been made to suffer at the hands of the libeler as much as it has. But, as little as the golden-cheeked apple is to be blamed because a worm has eaten its way into the heart thereof, or the fragrant flower to be censured because a wasp lies concealed within, so little is religion to be made to bear reproach for the sins of others. Rather ought it to receive our heartier praise, seeing that, notwithstanding all the libels from which it has been made to suffer, it has exercised more good than any other institution known to man, that, notwithstanding all the worms gnawing at its centre, there is not one of us who would, willingly or even under compulsion part with it, knowing only too well that, without its protecting and sustaining influence, civilized life would not be possible. Given the choice between locating in a community where religion is fostered, and one in which it is spurned, which would you prefer? Given a choice between locating in a community in which churches are supported, and one in which the saloon flourishes at the expense of the support of the church, which would you prefer? Given the alternative of choosing a husband or wife, a friend, a clerk, a teacher, a magistrate, who is God-fearing, and one who scorns things sacred, which would you prefer? Given the choice between entrusting your money, your property, your person to one by whom the moral law is obeyed as

the law of God, and one who makes his will or pleasure or passion the supreme law, which would you prefer?

Your preference of the religious community, of the moral companions, of the honest employer or magistrate over the irreligious and immoral one, involves a double duty, first, to cherish and support religion that makes the religious community and the moral character possible, second, to free religion, as much as may lie in your power, from the hand of the libeler so that it may extend its blessed ministery over wider areas, and bring larger numbers under its ennobling sphere of influence.

Our duty to increase that strength.

We complain bitterly, at times, over the deepening and spreading corruptions of our age, over the passing of honor and honesty, over the violation of sacred trusts, over the shameless frauds and nameless vices, over the decline of parental authority, of filial reverence, of conjugal fidelity. Many are the remedies that have been suggested; none will effect the cure without religion. We cannot have a moral society, and neglect religion at the same time. We cannot have just laws, and have godless men to make and administer them. We cannot have honest dealing, and have men scorn the eighth commandment. We cannot have a pure household and have the members of the family never attend a divine service, never listen to admonition of Scripture and sermon, never have the dross of worldly life cleansed away by the purifying influences of religious self-examination.

And we cannot have religion exercise all the good of which it is capable, without freeing it, more and more, from all the sinister influences from which it is made to suffer. Wider and wider let us spread the truth that ceremonialism, dogmatism, mysticism, asceticism, hypocrisy, are but libels on religion, that true religion stands not for creed, but deed, not for profession but practice, not for gloom but joy, not for forms and rites and ceremonies, but for doing justice, for loving mercy, for walking humbly before God.

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Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XX. Sunday, November 11th, 1906. No. 2.

The Rise of Religious Liberty in the United States

PHILADELPHIA

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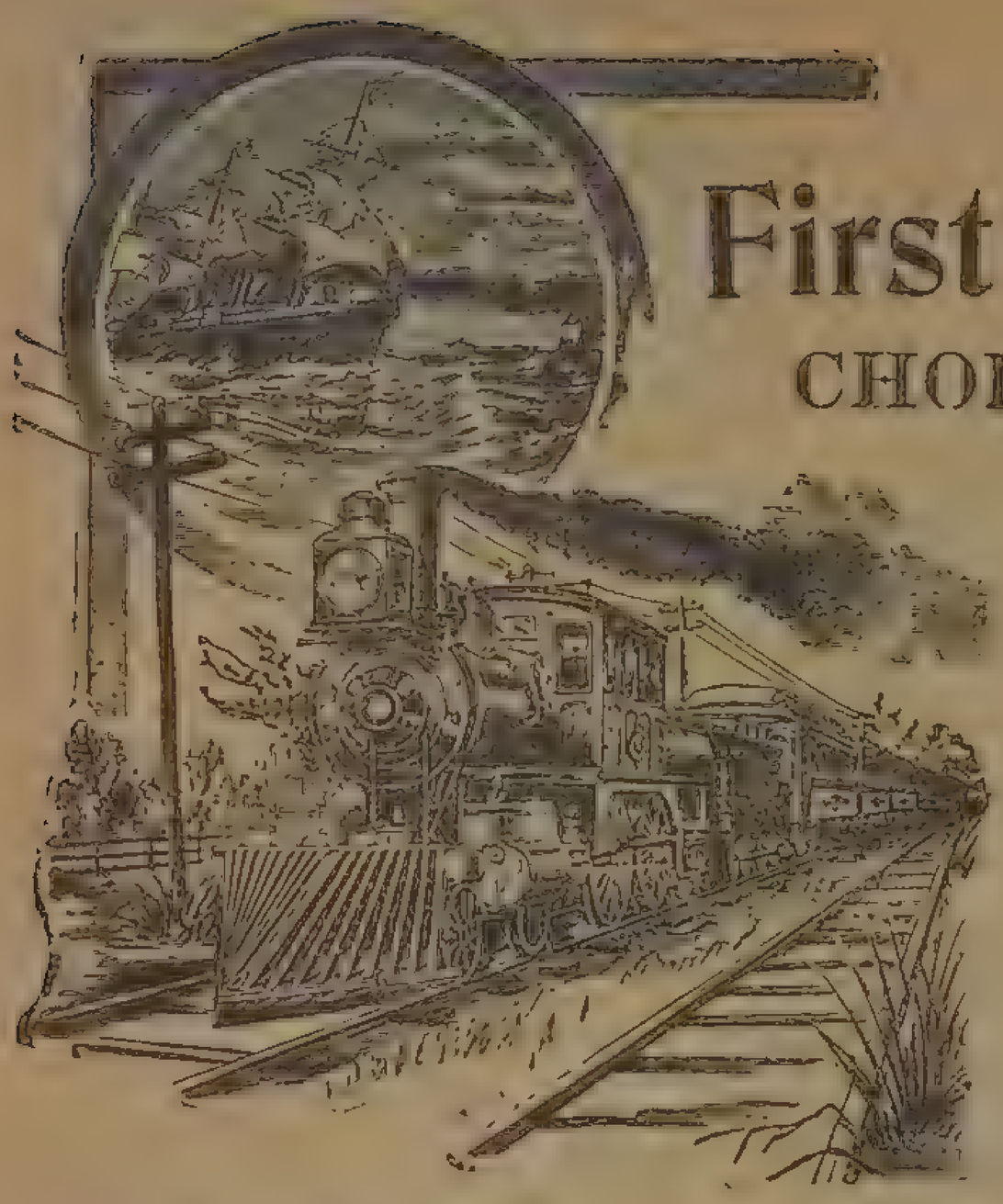

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The Rise of Religious Liberty in the United States.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 11th, 1906.

At an evening gathering, some time ago, the conversation took a religious turn, and the Bible became the theme for general discussion. After a number of things had been said of it, *pro* and *con*, a young man remarked that there was more of genuine religion in the "Declaration of Independence" than in all the Bible. Some assented to his statement, some objected, and some turned to me for a rejoinder. "The document which Jefferson gave to the people of the United States," said I, "is a magnificent one, and well deserves our reverence. But," continued I, "that document would never have seen the light of day had it not been for the Bible. The eulogist of the Declaration of Independence has unwittingly paid a compliment to the Bible equal to that we pay when we praise an apt pupil of a great master. Every word of that document throbs with the spirit of the Bible,—a spirit that had been the very life of the Pilgrim Fathers, a spirit that had made them leave home and country, that had led them to brave the dangers of an untried sea and of an unknown world, so that they might enjoy a liberty such as the Bible commanded, such as God had ordained."

Praise of the *Declaration of Independence.*

Noticing an expression of incredulity on the faces of some, I asked for a copy of the Bible, with the usual result, there was none in the house. And so I cited from memory passages and instances telling of the love of liberty as shown by the life and laws of Moses, of the Judges and Prophets, telling of their opposition to despots and monarchic forms of government, of their establishment of the first representative form of government known

Its spirit that of the Bible.

in history, which assured unto all equal rights, and equal protection from the law.

My little audience seemed quite surprised at what they heard, and some of them afterwards expressed themselves as quite convinced. I realized on that evening, as I had many times before, and as I have many times since, how little there is known of the real beginning of our present mode of government, why it is that the liberty we enjoy is so little appreciated, and why we are so little moved to active sympathy with those who still pine under the bondage of despotism. And yet more did I realize on that evening how little we Jews ourselves appreciate the part we had in the foundation of our government, in the implanting of its spirit of political and religious liberty, and how detrimental to our best interest such ignorance is.

General ignorance of origin of Religious Liberty.

There are those who would deny us our right of being regarded a part of the American people, who look upon us as foreigners who had no share in the founding and developing of our Nation. Even if history had not told of the Jews who accompanied and aided Columbus in his voyage of discovery, even if it had not recorded the landing, in the harbor of New York, of Jewish fugitives from persecution, but thirty-five years after the arrival of the Pilgrim Fathers at Plymouth Rock, even if the name of the Jew had not been written large in the story of the Revolution and in that of the commercial and economical development of our country, even if not a Jew had ever landed on the American soil, the indebtedness of our Nation to the Jew would have been such as it could never fully repay.

Nation's debt to the Jew.

It is true, as far as is known, not a Jew was present in the flesh among that goodly company that constituted the liberty-seekers of the *Mayflower*. Yet his spirit was there, and rendered there more potent service than could have been rendered by the mightiest hosts of men or by the most powerful of potentates. It was the Jewish spirit that guided that ship of destiny, that inspired its leaders with faith. In accordance with that spirit was the compact of the Pilgrims conceived and executed in the cabin of the *Mayflower*. Daily they read their Bible, and the Old

Jewish Bible the compass of the Pilgrims.

Testament rather than the New, for the latter taught them to resist no evil, to love the enemy, to turn also the left cheek to him that smites them on the right, and to give also their cloak to him who robs them of their coat, whereas the Old Testament taught them that there was a time to love and a time to hate, a time to build up and a time to tear down, a time to be at peace and a time to make war, that it is the duty of the righteous to hate evil and to destroy it, to defy the tyranny of a Pharaoh, to hurl into the face even of a David the charge: "Thou art he who hast murdered, who hast invaded the sanctity of another man's home to gratify thy lusts," to tell to the very face of an Ahab: "thou art the enemy that troublest thy people," or to that of Belshazzar: "thou hast been weighed and counted, and hast been found wanting."

Their weapon against tyranny.

With a fervor and piety that is little understood in our days, the pilgrim fathers devoted the many weary days of their ocean-voyage to Bible-reading. Over and over again they read the inspiring story of Moses, of his daring and renouncing all for the sake of liberty and right, of his demanding freedom for his enslaved people, of his effecting the emancipation in the end. They read of his organizing the people of Israel on the yonder side of the Red Sea, in the wilderness, as an independent nation, as a democracy, the people chosing their own representatives, not from a special class but from the mass, every wise and God-fearing man being eligible to office. They read of Israel's entering the promised land and of each tribe organizing its own government, and together constituting a confederacy, whose assemblies were composed of representatives of each. They read of the chieftains that were chosen by the people and of the people, to lead them against the common foe, and of these chieftains returning to their farms when their public work was done. They read of the people tiring of their republic, and desiring to set a king over themselves, so as to be like unto the surrounding nations. They listened with intense interest to Samuel's warning the tribes against choosing a king, telling them of the excesses to which they would be subjected under a monarch, how he would seize their sons and daughters for his own profit and pleasure, would appropriate for his own use the

best of their fields and vineyards, and exact heavy taxes of them for the support of his armies, officers and court. And reading on, they saw the realization of Samuel's warning, saw the people reaping the whirlwind from the wind they had sown, saw the oppression to which they were subjected, heard the prophets' bitter denunciation of the tyrannies and avarice and voluptuousness of the despots, read of the prophets' dream of the people's returning to their simple democracy of yore, when the tribes ruled themselves, and when every man was every man's equal before God and before the law.

Their guide to the founding of the Republic.

Yea, they loved and studied the Old Testament much more than the New. The latter's spirit of non-reristance to evil, its teaching of absolute submission to the king who rules in God's stead, saying: "whosoever resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation"* did not appeal to them during the intensely serious days of the making of our Republic. They knew from experience that it was a teaching that was even by Christian pontiffs and Christian potentates more honored in the breach than in the observance. The freedom-loving spirit of the Old Testament had the right ring to them. It spoke of evils that corresponded with their own, and pointed out remedies that held out the possibility of a cure. For a long time, the Old Testament constituted for them almost their only literature. Its language became their language; its names, the names they gave their children. It was their text-book in religion, in government, in law. Its contents seemed as much intended for them as for Israel of old. Their oppressions in old England had been their Egyptian bondage. Their persecuting James I had been their Pharaoh. Their rough and stormy voyage on the Atlantic was their Red Sea. Their New England wilderness was the wilderness of Sinai. Their Plymouth Rock was their Mount Sinai, where they proclaimed and reenacted Old Testament laws and institutions as their laws and institutions, and whence they thundered into the new world and into the old those eternal truths of liberty and justice whose reverberation has not ceased unto this day.

* Romans xiii, 2.

Naturally enough, theirs was not yet a perfect conception of religious and political liberty. The day of their emergence from the thraldom of the Anglican church was too recent to have developed that breadth of religious thought that was destined ere long to compass the colonies. Even among their precursors in Europe, among the most advanced of reformers, among the Luthers and Calvins, the thought had not yet taken root that men had as much right to differ from the creed of the reformers as these had a right to differ from that of the orthodox. They could not yet grasp the thought that a man might subscribe to the creeds of none of the Christian denominations, even to no creed at all, and yet be religious in the eyes of God. Still too far above them was the declaration of the prophet Micah, that it is not creed nor form nor sacrifice that God asks, nothing, but that a man shall deal justly, and love mercy and walk humbly before God.

Rise of Religious Liberty slow at first.

It is true that, because Roger Williams claimed the right to differ from those who had themselves broken away from the Anglican church, they drove him, in midwinter, from their Massachusetts colony, into the primeval forests of Rhode Island, where, after many hardships, he laid the foundation to full religious liberty in the United States.

Intolerance against Roger Williams.

He it was, Roger Williams, who was the first Apostle of Religious and Political Liberty in the new world. To him belongs the honor of having been the first upon our shores to declare that a man is absolute master over his own belief, that every one has a right to choose or to formulate his own creed, and every one's creed, be it Christian, Jewish or Mohamedan, is entitled to respect, that a man has the right to attend services when he pleases, or abstain from attending, if he so chooses, that the commonwealth has no control over the conscience of the individual, that its province is in matters civil and not in matters religious, that in matters civil it is the duty of the citizen to abide by the decision of the majority, in matters of religion, however, even though he be a minority of one, he has as much right to his belief as the majority have to theirs, and that

Roger Williams founder of our Religious Liberty.

every interference with his rights is a violation of the first principles of a free government.*

It was a declaration that was as broad as it was daring, a declaration that earned for Roger Williams the right of being forever classed with the prophets of old and with the emancipators of modern times. Henceforth, all religions and the persecuted of all peoples were to find an asylum in the new world. Henceforth, there was no longer a return to the rigid puritanism of the pilgrims, nor the slightest chance for the intolerant Church of England to propagate itself in the Southern colonies, nor a possibility for despotism to stamp out the spirit of freedom that was rooting itself deep in the minds and souls of the people.

Consecrates our soil as asylum for all persecuted.

It was in our own State where this new teaching found early and favorable echo. It was here, in this city, where Benjamin Franklin, a faithful follower of the monotheistic teaching of the Old Testament, took up his mighty pen in defense of the Religious Liberty championed by the apostle of Rhode Island, and cleared the way for its admission into the Constitution of the United States, and subsequently into the Constitution of every federal state.† Its conquest of New Jersey and Maryland was as complete as that of our own, excepting that in the latter state, owing to Catholic prejudices, the Jew was, for a considerable time, excluded from the full enjoyment of religious liberty.

Followed by Franklin.

Not so easy was its course in Virginia. For a time, it encountered there its bitterest opposition. That state had been settled not as New England had been, by fugitives from religious persecution, but by cavaliers in search of adventure or fortune, who continued loyal to the old flag and old faith. Their clergy, though themselves rather lax morally, regarded every departure from the tenets and customs of the Anglican church as an act of treason, and punished it accordingly. Immorality, drunkenness, gambling, duelling were overlooked, but non-attendance upon divine services—twice on Sundays—was

Opposed in Virginia.

* See Oscar Straus': *Roger Williams, the Pioneer of Religious Liberty.*

† See Paul Leicester Ford's: *The Many-sided Franklin*, Chap. iv.

severely punished. A third consecutive absence from church, without sufficient cause, was punishable with death. It was felony to deny the Trinity. Parents disbelieving in the creed of the Episcopal church had their children taken from them. Quakers who wore their hats in church were put in the pillory. The celebration of mass or the denial of the divinity of Jesus was punishable with death. Baptists, Quakers, Methodists, Presbyterians were forbidden to teach or hold service. Those who did so were punished. Those who showed disrespect to the clergy were publicly whipped.*

This ecclesiastical narrowness continued till the third apostle of Religious Liberty, Thomas Jefferson, made his public appearance. Like Franklin in Pennsylvania, he was a believer in the monotheistic teaching of the Old Testament, and an enthusiastic advocate of the principles of liberty enunciated by its prophets. Bravely he took up the cause of liberty of conscience. It proved a long fight, but a victorious one in the end. And the fight was as hard as it was long, so hard, indeed, that he valued its victory greater than the honor of the presidency of the United States, for the inscription which he ordered to be graven upon his tombstone makes mention only of his having been author of the Declaration of Independence and of Religious Freedom.

Championed by Jefferson.

Though a follower of the Unitarian creed, though an unbeliever in the doctrine of the Trinity, which he called "another Cerberus, having one body and three heads," though an unbeliever in Calvanism, declaring that, in his opinion, it would be "more pardonable to believe in no God at all than to blaspheme Him by the atrocious attributes of Calvin," still he freely accorded to every man the right to believe as his conscience dictated. He regarded the church as a voluntary organization, which a man is free to join or abstain from, and held that "opinions of men on religion are not the subject of civil government nor under its jurisdiction." He recognized in sectarianism the bitterest foe of liberty, and resolved to drive it out of his state and out of the Nation. He made the University of Virginia,

Incorporates it in Laws of Virginia.

* See W. E. Curtis': *The True Thomas Jefferson*, Chap. xi.

which he founded, a non-sectarian institution. He declared that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." When President, he refused to issue the customary Thanksgiving and Fast-Day proclamation, on the ground that "civil powers alone have been given to the President of the United States, and not authority to prescribe any religious enterprises." He wrote his name eternally on the statute books of Virginia, when, after wiping out its narrow, sectarian laws, he substituted for them the law which he considered of an importance equal to the Declaration of Independence, and which reads: "No man shall be compelled to frequent or support any religious worship, ministry, or place whatsoever; nor shall he be enforced, restrained, molested or burdened in his body or his goods; nor shall he otherwise suffer on account of his religious opinions or beliefs; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and the same shall in no wise diminish, enlarge or effect their civil capacities."

And in Constitution of United States.

After this achievement, it was as necessary as it was logical that he should have inserted into the Constitution of the United States, with the approval of Washington and Franklin, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Our Political Freedom equally due to Bible.

Thus have we traced, in mere outline, of course, the gradual development of Religious Liberty in the United States, from its first implanting in the souls of the Pilgrim Fathers, while poring over the pages of the Scriptures, to its blessed fruitage in the Constitution of the United States. Had we the time, we could with equal truth show our indebtedness to the Old Testament for our political liberty. When the tyranny of the mother country became insufferable, when the colonies groaned under the burden, it was again to the Old Testament they turned, and drew from the spirit of Moses and the Judges and the Prophets their inspiration for their Rebellion. The sermons of that day, which constituted the press, magazine and platform of the time, bristle with texts, not New Testament texts on submis-

sion and non-resistance, on loving the enemy, on turning the other cheek, but good Old Testament texts on punishing the guilty in accordance with his guilt, on resisting oppression, on smiting the enemy, on eradicating despotism. The regard for the Old Testament in those days shows itself clearly in the inscription on what was destined to become their *Liberty Bell:* "Proclaim ye liberty throughout the land, unto all the inhabitants thereof."* The spirit of that time probably displays itself best in the design which Franklin, Adams and Jefferson proposed as seal for the new Republic, representing the Egyptians engulfed in the Red Sea, and Moses guiding Israel safely to the other side, the seal bearing beneath the motto: "*Rebellion to tyrants is obedience to God.*"

Yea, a great document is the Declaration of Independence, but greater far is the Old Testament in which it had its source. A blessed boon is the Religious Liberty we enjoy, but more blessed that Old Testament spirit that gave it birth. Great is the debt of gratitude we owe to our Colonial fathers, but greater still is our debt to those Hebrew sires of yore, whose inspiring story of daring and suffering for liberty's sake piloted the Pilgrims across the sea, and fought and won the battles of Political and Religious Liberty.

Our debt to Colonial fathers but yet more to our Biblical sires.

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* Leviticus xxv, 10.

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XX. Sunday, November 18th, 1906. No. 3.

Sectarianism in Public Institutions

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Sectarianism in Public Institutions.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 18th, 1906.

In accordance with established custom, President Roosevelt has again issued a Thanksgiving Proclamation, asking the people of the United States to assemble, on the last Thursday of this month, in their respective places of worship, and to offer special thanks unto God for all the bounty with which He has blessed our land. Notwithstanding the high regard in which President Roosevelt is held by us, in accordance with a like established custom, a special Thanksgiving service will not be held in this Temple on that particular day.

No Thanksgiving service at our Temple.

We have before this regarded it a serious matter for law-abiding citizens not to comply with the Thanksgiving Proclamation, fearing, lest by some it may be considered an act of disloyalty to the President, and by others an act of ingratitude to God. And especially serious do we find it at the present time not to be able to comply. Mr. Roosevelt has so endeared himself to us by his sterling qualities as undaunted leader, as defender of the wronged, as restorer of peace and protector of the oppressed, that it is hard not to yield obedience to his official proclamation. Such is our admiration for the President, that we would gladly strain a point in favor of compliance, did we not deem such a course subversive of the religious liberty, on which our Nation is founded.

Hard not to comply with President's proclamation.

As for the charge of ingratitude to God, let our *Succoth* Harvest Service, which we held a month ago, in accordance with Biblical command, testify for us. As for disloyalty to the President, let our record as law-abiding citizens, and our sacred regard for the Constitution of the United States, which guaran-

But, non-compliance neither disloyalty nor ingratitude.

tees an absolute separation between church and state, be sponsor for our loyalty. We are pleased to take all our national laws from Washington, and ready and eager to yield obedience to every demand of the President that is warranted by the Constitution. But our religious laws and institutions we shall continue to take from our Bible, whence we have always taken them, and whence the founders of our Republic desired they should be taken.

Proclamation unwarranted.

A President's proclamation, asking the people to assemble for a Thanksgiving Service in their respective places of worship, implies either that such a service is not provided for by the various church organizations, or that he is obliged to do so by the laws of the land. As to the former supposition, none knows better than President Roosevelt, being a faithful church-member himself, that, of all religious practices, none is more frequently enjoined and none more scrupulously observed than that of rendering thanks to Him from whom all our blessings flow, not only at special harvest festivals, but at every service in the year, and by every denomination. As to the President being required by law to issue such a proclamation, our lawbooks fail to show such authority; the practice is due to custom only, and not to an unalterable one, inasmuch as the records show that Thomas Jefferson, when President of the United States, refused to issue a Thanksgiving proclamation, on the ground that "civil powers alone have been given to the President of the United States, and not authority to prescribe any religious enterprises.*

Proclamation unheeded.

And the manner in which the Thanksgiving day is observed shows that almost instinctively the people refuse to take their religious orders from any but their respective church-organization. In but comparatively few churches are services held, and the attendance upon them is the meagrest of the year. Instead of surrendering themselves to religious devotions, very many of the people pursue their daily vocations, and yet larger numbers devote that day to general feasting and merry-making. Foot-ball games are attended by the thousands and tens of thousands on that day, foremost among them the

* The True Thomas Jefferson, by William E. Curtis, Chap. xi.

so-called cream of society, many of whom seldom absent themselves from the regular services of the church. Theatres, concerts, and other places of amusement are crowded on that day. Of all who are remembered and thanked on Thanksgiving day, God is, perhaps, the last and least, notwithstanding the President's Proclamation.

I have no objection to Thanksgiving day as a day of rejoicing. I would be the last to advocate its abolition as a secular holiday. We have none too many holidays, and there is nothing that our Nation needs so much as days of relaxation.

Acceptable as a holiday.

But much as I favor it as a secular holiday, I strongly oppose it as a holy day enjoined by Government. I regard a government's interference in matters religious or a religion's interference in matters political, a danger against which we cannot be sufficiently on our guard. Harmless as this Thanksgiving Proclamation is at the present time, it could easily be made the entering wedge of other and far more dangerous religious demands. The signs are not wanting that such is the wish even now of many of the followers of the dominant church. There are those who would only too eagerly avail themselves of a complaisant government for the advancement of their creed, and, with its aid, together with that subtle power that ever allies itself with an ambitious church, would soon find a way for foisting their creed upon the Constitutions of the United States and Federal States, and make compliance with it on the part of all obligatory by law.

Objectionable as a holy day.

What is the present-day, bitter struggle of France for a total separation between church and state, for the right of the state to administer its laws and to educate its children without interference on the part of the church, what is the echo of that movement in the church-ridden land of Spain, what are they but solemn warnings to us that we should continue to hold sacred and inviolable the most blessed of all the institutions and heirlooms of our Colonial Fathers, that we should continue to keep wide apart church and state, that we should continue to insist that each discharge its duties without interference from

In separation between church and state lies our salvation.

the other, that only in their separation lies our safety, that only because of their separation is it possible for such a heterogenous people as constitutes our Nation to live harmoniously and prosperously side by side.

Sectarianism at work.

This note of warning is sounded none too soon. Every now and then the curtain is drawn aside, and we are made to see the insidious foe of sectarianism at work. One party is eager to make a belief in God the prerequisite of citizenship. Another party desires to introduce Christ into the National and Federal Constitutions. Another party wants a more rigorous Sunday Law. Another party, not content with the mere reading of the Protestant Bible in our Public Schools, wants to have the Christian religion introduced as part of the curriculum of studies, and is desirous of opening and closing the daily school sessions with a divine service of a distinctively Christian character. Another party would decorate the school rooms with Biblical pictures only. Chaplains, paid from the public funds, are employed in the army and navy and penal and eleemosynary institutions, and public gatherings of an entirely political nature are opened and closed with prayers, as a rule, by protestant clergymen, albeit the population of the country is composed of believers of all manners of faiths, and of no faiths at all.

Is menacing our public school.

Notwithstanding that, in our country, the church has no need of the aid of the state, that there is not a country where religion labors as conscientiously and successfully as here, where churches are as well filled with intelligent people, and presided over by clergymen as able and eloquent as ours, notwithstanding that our Sunday Schools are attended and made attractive as are those of no other country, notwithstanding that more Bibles and religious papers are distributed in our country than in all Europe combined, notwithstanding that the influence of religion is felt in most of our homes, that the Moral Law and the Sabbath are held sacred by the overwhelming majority of our people—notwithstanding this splendid record, achieved by the church without the aid of the state, the sectarian spirit is abroad, is menacing our Religious Liberty, is threatening the peace of our people by seeking to reunite church and state, is

undermining the greatest of all our American institutions, the Public School, by making it the disseminator of distinctively sectarian teachings.

Enter one of our public schools, some morning, or a day or two before Christmas or Easter-tide. Before entering, however, recall the heroic battles our Colonial Fathers fought for the total separation between church and state, for founding our Nation upon the rock of Religious Liberty, for guaranteeing to every citizen, be his faith what it may, the right to believe as he chooses, and freedom from being compelled to contribute toward the support of other men's creeds or from being obliged to listen to devotional exercises, which are not in accordance with his own creed.

Sectarianism in our public school.

After having recalled these fundamental truths in the history of the United States, enter one of our public schools. You will see children of tax-paying citizens obliged to listen to the reading of a Bible of a particular, religious sect, which Bible a considerable portion of the pupils are taught in their homes, or in their respective religious schools, as not representing the whole truth, or as not representing the truth at all. You will hear children asked to sing hymns containing doctrinal teachings of a particular, religious sect, in which doctrines a considerable number of the pupils are taught by their respective churches not to believe. You will, here and there, listen to an opening address by the principal of the school, in which doctrinal points of a particular, religious sect are elucidated, notwithstanding that many of the pupils are religiously taught not to subscribe to these doctrines. Around Christmas and Easter-time, you will listen to exercises in the public schools that will make it difficult for you not to believe that you are attending the festival exercises of some Sabbath School of a particular, religious sect.

Let me cite to you a recent experience of mine. About a year ago, I received an invitation from a principal of one of the foremost schools of our city, reading as follows: "It is our custom to ask some of our friends to come in upon special occasions and say a few words to our assembled pupils suitable to the time. One

A recent experience.

of these occasions is at the close of school for the Christmas holidays. One of our difficulties at this time is to secure speakers who can present very briefly a point of view which can be accepted by all our pupils. While the Christmas season is looked upon by the vast majority of our pupils as a distinctly Christian festival, I have always felt that the subject might be presented in such a way as to bring out the importance of the festival season in its essential elements without saying things which might be painful to children of Hebrew parents. I have therefore thought that perhaps you would be willing to come in on the morning of the 22nd inst., a few minutes before 9 o'clock, and say a few words, talking perhaps for fifteen or twenty minutes upon such phase of the subject as you would be willing to present. Hoping that you will see your way clear to giving us a favorable reply, I remain," etc., etc.

Invited to participate in non-sectarian exercises.

I greatly admired the spirit in which the invitation was extended, its delicate appreciation of the feelings of the pupils of the Jewish faith, its commendable desire on the part of the principal to avoid giving offense in a public school, that is supported and attended by Christian and Jew alike, and so I accepted the invitation. On the day and at the hour designated, I took my seat upon the platform. The principal opened the exercises by reading from the Protestant version of the New Testament, a version that is not accepted by Catholics, that chapter of St. Luke that tells of the miraculous birth of Christ, the Lord, a religious doctrine that is not subscribed to by Jewish children. Two pupils followed with recitations telling of the only-begotten Son of God, the Savior. These were interspersed with hymns, which the entire assembly of pupils, among them several hundreds of Jewish pupils, were asked to sing, and which hymns likewise emphasized doctrinal points for the non-belief in which the Jews, the world over, have suffered a martyrdom of eighteen hundred years duration.

Made to participate in a sectarian service in public school.

You may well imagine my surprise. I had been told in my invitation that, because such things had happened before, and had given offense, the principal did not wish that they should happen again. I had been invited to speak on a phase of the Christmas festival

on which all agree, and which might be pleasing and acceptable to all. And here was the principal himself doing the very thing he did not wish to have done by others.

For a while, I wondered whether I should say anything more than that I had gotten there by mistake, that I had come to participate in a public school entertainment, but had instead dropped into a religious school, in whose exercises, by reason of my different faith, I could not be expected to take part. But, upon further reflection, I concluded to stay, if for no other reason than to show that exercises in a public school, which is attended by pupils of all kinds of religious beliefs, and of no beliefs at all, can be held without giving offense to any of the pupils. And so I complied conscientiously with the part assigned to me, and, from what I was told, to the entire satisfaction of teachers and pupils. I told of the universal and time-honored celebration of the *Yule tide*, of its celebration, by the ancient world, at the time of the winter solstice, in honor of the re-birth of the sun, the giver of light and joy, and showed how this ancient solar festival might still be made a dispenser of light and joy in the hearts and homes of all.

There was not a word of theology or doctrine or creed in all I said, not a word to which all, Christian or Jew, Catholic or Protestant, believer or unbeliever, could not subscribe. I felt that, if those there were, who wanted a religious talk, the public school was not the place for it, was not organized and fitted out for it, nor is it maintained for it from public funds. I knew that for purposes of religion, the pupils had their respective churches, and by attending the services provided for them there, and presided over by people trained for that work, they could more than satisfy all their religious needs.

Introduction of sectarianism as unjust as unwarranted.

I am convinced that nothing was further from that prinpal's mind than offending, on that morning, either his pupils of the Jewish faith, or his guest, a minister of the Jewish faith. He apparently saw wrong only in the delivery of a religious address, and not in the reading of the Protestant version of the New Testament or in the singing of Christian doctrinal hymns, in schools belonging to, and supported by, all the citizens of the state, among them hundreds of thousands of Non-Christians.

He failed to realize that Bible-reading and other religious exercises countervene the spirit of the Constitution, and violate the fundamental principles of our Religious Liberty. He failed to realize that ministering in the public school in accordance with the doctrines of a particular faith makes of the public school a sectarian institution. He failed to realize that such sectarianism is largely responsible for the Catholic parochial schools, and is instrumental in driving Jewish children to the private schools, where they are spared from having Scriptures read to them that falsely charge their ancestors with heinous crimes, and heap all sorts of infamy upon their faith and people.

Wherever else our children may be divided, there, in the public school, they should and must be one. At its doors all differences of class, creed or nationality must cease. Within its walls every heterogeneous element must be eradicated, if our country is to continue safe and sound at the core, if the equality upon which our Nation is founded, and the spirit of liberty by which it is secured are to continue as the bulwark of our Republic, and as the palladium of our rights.

Though elsewhere divided, in public school our children must be one.

What, if they, who now, in violation of the spirit of the Constitution, introduce their own doctrine in the public school, were in the minority, and had a Catholic or Jewish Bible forced upon them by the majority? Would they not raise a loud outcry against such violence to their religious liberty? As they would want their rights respected, when in the minority, so should they respect the rights of others, when in the majority.

The religion of the minority entitled to respect.

The people have not failed to make proper provisions for their religious needs. There are churches in plenty, and Sabbath Schools in abundance, where the Bible is read and studied, week in and week out, where religious discourses are delivered from year's beginning to year's end, and where every man can worship according to the dictates of his conscience, without interfering with the beliefs of others or being interfered with by others. Let us heed well Jefferson's teaching that there is no deadlier foe to the state than the spirit of sectarianism,

Religion can well be left to church.

that, once it succeeds in burying its fangs in the flesh of the state, and it is not long before its poison paralyzes all the arteries, and untold agonies must be endured, and no end of time elapse, before health can be restored and progress and prosperity reassured.

As there are drugs, which, when separate, possess excellent healing qualities, but when united form a deadly poison; as there are gases which, when separate, are harmless, but when united cause destructive explosions, so are church and state blessed institutions when kept apart, but curses to the Commonwealth when united. There is work enough for each, and room enough for each, without the one meddling with the other. When each discharges the duty assigned to it, when each, in its own place, upholds the hands of the Commonwealth as Aaron and Chur upheld the hands of Moses on the mountain top, all goes well. But all goes ill when one usurps the authority of the other.

Apart, church and state a blessing; united, a curse.

Keep ye, therefore, church and state wide apart, keep ye Sectarianism far from your public institutions, if ye would have peace and harmony continue among the people, if ye would keep bigotry and intolerance from the doors of your houses and from the borders of your land.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

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Distance Lends Enchantment.

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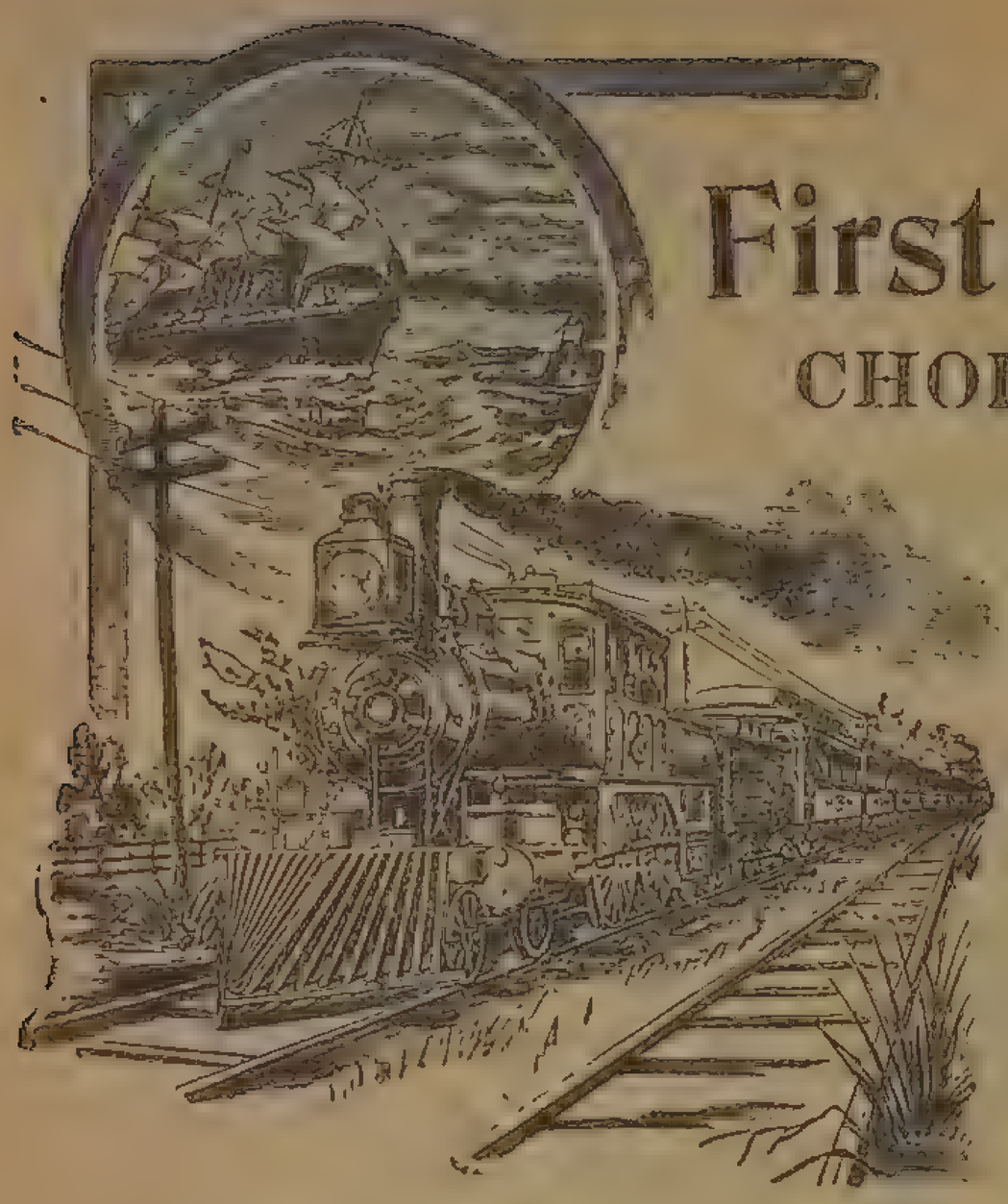

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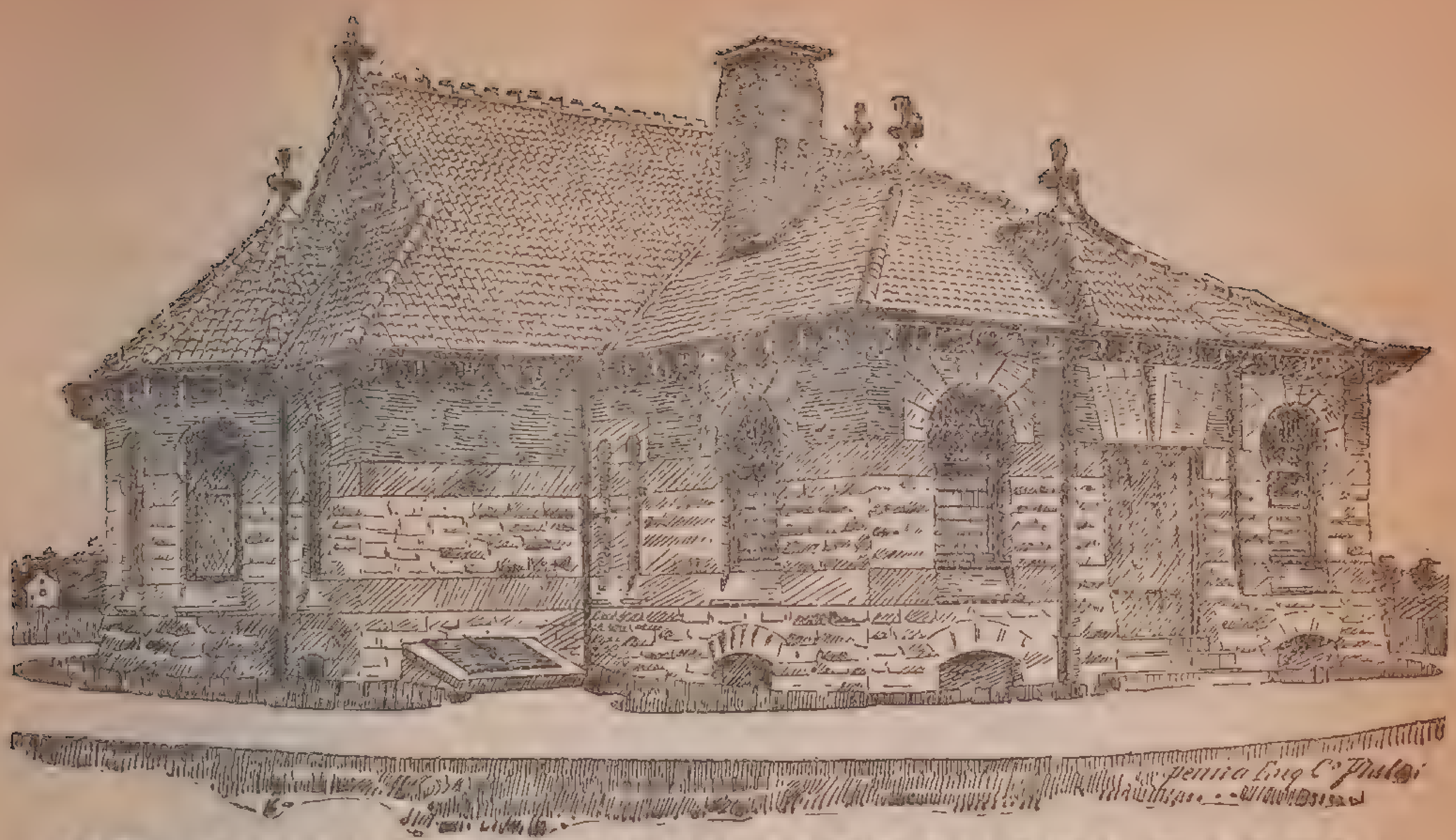

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Distance Lends Enchantment.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 25th, 1906.

It is customary, when reading chapter thirteen, verses seven to eleven, of the book of Genesis, to accuse Lot of greed and ingratitude for selecting for himself the choicer lands, and leaving the less desirable to Abraham, his uncle and guardian. Scripture does not tell us enough of Lot to justify such an accusation. If the better appearing lands inclined him to a choice of them, it was, perhaps, being young, he did not know then, what he soon after learned, and what Abraham, the elder and wiser had learned by longer experience, that distance lends enchantment, that what from afar seems alluring, does often, at closer range, prove a vain illusion.

Enchantment of distance led Lot to unwise choice.

Notwithstanding all the centuries that have since passed by, we are not much wiser in our day than Lot was in his. Only the fewest of us possess the wisdom which Abraham displayed when he preferred the less desirable land, and peace therewith, to all other earthly possessions. Most of us still cast covetous glances at what at a distance seems glittering and attractive, even though daily we may have proof that those most envied are often those most deserving of our commiseration.

Leads to similar mistakes to-day.

That the centuries which have elapsed between Lot's time and our own have not, in this respect, made us much wiser than we are is due, in part, to an artifice which the spirit of civilization employs to assure progress unto human kind. Deep within the heart of rising man it plants discontent and ambition: discontent with his lot, and ambition to attain the higher, the greater, in the belief that in the attaining it there will also be attained the greater happiness.

Civilization implants discontent and ambition.

To these two traits we owe nearly all we are and have. But for them, we would have still been brutes. It is discontent which does not suffer us to rest satisfied with the conditions into which we are born or cast, which urges us to strive and toil for the better and higher, and which, in raising us, raises thousands of others with us. It was because of discontent with the slowness of copying manuscripts or of conveying messages that the printing press and the telegraph were invented. It was because of discontent with the slowness of wagon and sail-boat locomotion that the rail-road and the steamboat were introduced. It is because of discontent with the slowness even of these that a thousand minds and hands are at work, in hundreds of laboratories and workshops, to give to mankind that which shall serve it still speedier and still better, and which shall procure for themselves a niche in the temple of fame.

To further its progress.

Let us not speak lightly of an ambition such as this. It is the salt of civilization and the lever of progress. It is the weapon that fights our ignorance, that rights our wrong; it is the prophylactic that routes our diseases, that banishes the hardships of toil and the discomforts of life. Nor let us speak disparagingly of discontent, seeing that every hour of the day we enjoy the blessed fruit thereof. Rather let us recognize a sign of advancing civilization where we find a healthy discontent stirring the minds and hearts of people. There is discontent in Russia to-day as there was in our own country in the days of our Colonial Fathers, and as our discontent gave birth to our liberty, so is to-day's discontent in the land of the Czar prophetic of larger freedom.

A discontent that is deserving of respect.

But there are modes of discontent which deserve our disapproval, and kinds of ambition that merit our condemnation. There are those who are dissatisfied with their lot, yet do nothing to better it by personal effort. There are those who complain of ill, yet do nothing to lead in the good. There are those who make themselves unhappy at the fancied happiness of an other, without ever having taken the trouble of discovering whether the envied is really happier than they are, or even as happy.

A discontent that is deserving of condemnation.

There are those who complain bitterly over their misfortune, little appreciating that those, supposed to be basking in fortune's favors, have perhaps the better reason for complaining of their cruel fate, that compels them to toil and to worry, to stint and to save, to think and to plan, to discover and to invent, to tear down and to build up, that others might reap the fruit thereof. I have no doubt but that there were those in Abraham's train, who, when they saw Lot and his men making for their rich pasture lands, thought it wrong that the nephew should fare so much better than the uncle. But they thought differently when they heard of all that later befell Lot, when they heard of his plight that left him stripped of all, without country, without home, without wife. The richer possession proved the poorer in the end; the promised greater happiness proved but a snare and a delusion.

Yea, the world is full of Lots, of those who anticipate much happiness from that which at a distance seems alluring, but who, once in possession of the coveted goal, gather only "apples of Sodom," only that which is beautiful without, but full of ashes within. And worse still, notwithstanding the truth, that the most envied are often the least enviable, is one of the oldest discoveries of humankind, one of the most frequently enunciated in the literatures of all people, men go on racing for wealth, for power, for fame, for station, in the belief that there alone lies happiness, and, in the madness of the race, fairly stumble over what could secure a happiness for them, such as no wealth can purchase, such as no power can procure.

The envied often the least enviable.

And I have little faith, that, whatever I may say to-day in condemnation of that course will curb the ambition of such now listening to me, who are stricken with that madness. There may be approval of all I say, and yet little practice of anything I recommend. You recall Charles Wagner, author of *The Simple Life*, who visited our country, two years ago. What an ado there was made over his visit! How society people vied with each other to do him honor! How they crowded to his discourses, and how they drank in his words, even though spoken in imperfect

Many still confound greatness with happiness.

English! How copies of his books sold in editions of thousands and tens of thousands! And yet, of *the simple life* we have seen or heard little as yet. If anything, life is more complex, more extravagant, more burdensome than it was two years ago. Already people ask: "Who is Charles Wagner? What does his book 'The Simple Life' treat of?"

Will not profit by sad experiences of others.

And so I shall not lay the flattering unction to my soul, that anything I may say to-day, against people madly racing after wealth or power or fame, in the belief that there alone lies happiness, will cause them to pause and reflect and halt in their course. They will race on as madly as before, feverishly seeking happiness along roads on which it has never yet been found, some of them, in their eagerness to reach the goal all the speedier, casting aside, as burdensome luggage, the very fundamentals of happiness: character, principle, virtue, integrity; some of them bemoaning as cruel, a fate that really means it well with them in not permitting them to reach their coveted goal.

Disappointed politicians.

There are many disappointed men in our country since the first Tuesday of this month. They had their hearts set upon reaching certain offices, but the fates of politics decided otherwise. For the defeated candidates, friends had but sympathy; upon the successful ones they showered their congratulation.

Should rejoice over their defeat.

Had the friends had the prophetic vision or had they profited by experiences of the past, they would probably have been inclined to congratulate the defeated candidates and to sympathize with the successful ones. It will not be long before the latter will learn, what countless thousands have learned before, that there is no greater disenchanter than public life.

The ingratitude of politics.

Could they read the minds of past and present politicians, they would soon discover that, as "the pine tree dreameth of the palm, and the palm tree of the pine," so does the office holder often envy him who is out of office more yet than the latter envies the office holder, that of all public positions one of the most thankless, one of the most disappointing, is that of the politician. He is made much of when much is wanted of him, and is cast aside

when another promises more. He is courted, when favor is to be gained by courting him, and cold-shouldered when his power of dispensing favors is gone. He receives the hurrahs of the people when they are tired of their former idol, only to be trampled under foot in their mad hurry to do obeisance to another god. When, after having labored long and conscientiously for his people, he thinks that henceforth he may count safely on their gratitude, he is rudely wakened some morning by the people dancing around a new golden calf, all his remonstrances and all his pleadings only proving to him anew that benefits conferred are benefits forgot, that

"One day by all you're idolized
The next insulted and despised."

These observations apply not only to politicians of lowly rank. He of highest position often feels this truth the keenest. What public men more pitiable to-day than Senators Platt and Depew. An empire state lay prostrate before them at one time. Their every political utterance was accepted as oracle and communicated to the furthest borders of our land. Their merest nod or beck made or unmade men and policies. Their goings and their comings were heralded like those of kings. To-day, lonely, whelmed by obscurity, their fate seems to be a veritable *Norse Ragnarok*, a *Götterdämmerung*, a *twilight of the gods*.

Sad experiences of Platt and Depew.

What man has better learned the lesson of the hollowness of political glory than Sergius Witte, former Premier of Russia. But a little more than a year ago, what name more celebrated than his? Kings and potentates vied with each other in doing him honor. When he had accomplished what had seemed almost an impossible feat, when he had wrested a peace, with some degree of honor, from victorious Japan, and had almost steered his nation out of chaos into order, out of lawlessness into peace, he was retired from office by the very Czar whom he had saved, and was practically banished from the country—perhaps to be recalled again in the nation's hour of peril, and to be treated with yet greater ignominy when the hour of danger is past. There was a time, when filling a humble position as ticket agent, on one

Of Witte.

of the Russian Rail Roads, when he scarcely dared dream that one day he might become Premier of Russia, he probably pictured to himself such a position as the very embodiment of happiness. He has held that office, but of happiness he had, no doubt, infinitely less than he had enjoyed as subaltern on the Odessa Rail Road. Nearness has proven a Sodom and Gemorrah what, at a distance, had seemed a Paradise.

Folly of Hearst.

What man more disappointed to-day than Hearst of New York! He had tried for the nomination of the presidency, and had failed. He had tried for the election to the mayoralty of New York, and had failed a second time. He tried for the election to the governorship of his state, and failed again. He probably thinks himself a much abused man. Perhaps, if he knew the ills that a kind fortune saved him from, he would accept with thanksgiving the very defeat he now deplores with lamentations. What wearisome days and sleepless nights, what treacheries of friends and hostilities of enemies, what disappointed hopes and frustrated plans has he not escaped in escaping the governorship!

The papers tell us that he spent $225,000 in his endeavor to effect his election. Oh, the real happiness he might have secured, and the lasting gratitude he might have won for himself, had he expended that money upon the erection of a model dwelling or two, in those congested slum centres in which he spent large parts of that money upon the capture of votes, or, better still, had he, with that money, started one or two industrial, rural settlements in the suburbs of New York, and had he transplanted thither some of that populace that, by reason of overcrowded conditions, fill the penal and eleemosynary institutions of his city and state! Alas, because of a vain illusion of happiness, he sacrifices real happiness, makes of himself a discredited politician, when he might have enrolled himself among the benefactors of the land.

Royalty envied.

Perhaps you think real happiness may be found in the proud palaces of the great and mighty, among the kings and queens and princes of the earth, there where sunshine and laughter are supposed to rule the day, and joy and merriment the night, where storms never rage, where troubles never enter, where care is unknown,

where the eye beholds but the most precious jewels, the costliest fabrics, the finest products of artist's hands, there where the favorites of fortune need but to express a wish, and it is granted, where they can come and go when they please and where they please, with none to bid them and none to forbid. Gladly, you think, you would give half your life to enjoy, even but for a little time, the happiness that there abounds.

I would not want to see your wish granted, for I would not want to see the world richer by another disappointed one. Your conception of the supposed happiness of those who dwell in palaces is but another instance of distance lending enchantment to the view. You have seen but one side of the tapestry, and not the other side as well. You have seen the show from but the front of the curtain; you have not looked behind the scenes. If you had, you never would have wished to be of those, who dare not venture forth unattended, even in broad day light, for fear of the assassin, who dare not feel at ease even at their own table, or in their own bed, who must conceal their every movement to elude the murderer's vigilance, who dare not trust their closest friend, lest he be in league with their enemies. If you had, you would never have wished to be of those whose crowns rest heavier upon their heads than does many a poor man's burden on his back, never of those whose palaces are mortuary chambers rather than halls of delight, whose closets contain skeletons that would harrow up your souls would you but know half of their life story. If you had, you would never have wished to be of those, whose whole political life is one constant wrestling with diplomacy and intrigue, with parliament and party, with army and armament, to hold their own in the desparate moves upon the chess-board of politics. If you had, you would never have wished to be of those whose whole social life is a slavish subjection to a rigorous code of court rules, rules that prescribe every movement, rules that rob the unfortunates of every freedom, rules that dictate loveless marriages, rules that forbid hearts from going out to hearts which truly love, rules that force insanity, disease, debility, degeneracy to transmit themselves from generation to generation.

More deserving of pity.

And as it is with princes of realms so with merchant princes, who, too, are envied for a happiness that often exists only in the imagination of him who envies.

Wealth mistaken for happiness.

What though vast warehouses, colossal plants, gigantic enterprises represent great wealth? Where yet, and when, has mere wealth brought happiness? Where or when has mere wealth brought aught else than ceaseless cares and worries, endless obligations and responsibilities? Where or when has mere wealth excluded aught else but poverty, and what scores of ills do not lodge in the mansions of the mighty, alongside which mere poverty is almost wealth? What rich man's door has yet excluded sickness and death? What rich man's door has yet excluded rivalry and jealousy, infidelity and infelicity? Wealth may buy honors and titles, it may buy seats on the stock exchange and seats in legislative halls, it may buy the choicest of viands and costliest of wines, but it cannot buy spotless character, clear conscience, nobility of heart and soul, culture of mind, a spirit willing to minister to the needs of fellowmen, and where these are not, and though there be everything else, there never is, there never was, there never will be, happiness.

He is richest who is happiest.

Nay, let us not be deceived by what at a distance is enchanting to the view. Before we envy, let us look at the envied at closer range. Not all that glitters is gold. Not all that smiles is happy. Many a seeming pleasant possession is like that of Lot, the seat of Sodom and Gemorrah. Real happiness is quite independent of external accessories. It can spring only from within, and may abound more richly in humblest cottage than in proudest palace. There is a more equitable distribution of the real values of this world than is generally believed. Not everything is given to those who possess wealth or power or station; nor has everything been denied to those to whom little has been given of wordly goods. He is the richest who, even though he possess little, is happy. He is the poorest who, even though he possesses much, counts not happiness among all his possessions.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XX. Sunday, December 2d, 1906. No. 5.

Unveiling and Consecration of the John Bay Memorial Window at the Temple of the Reform Congregation Keneseth Israel . . . .

PHILADELPHIA

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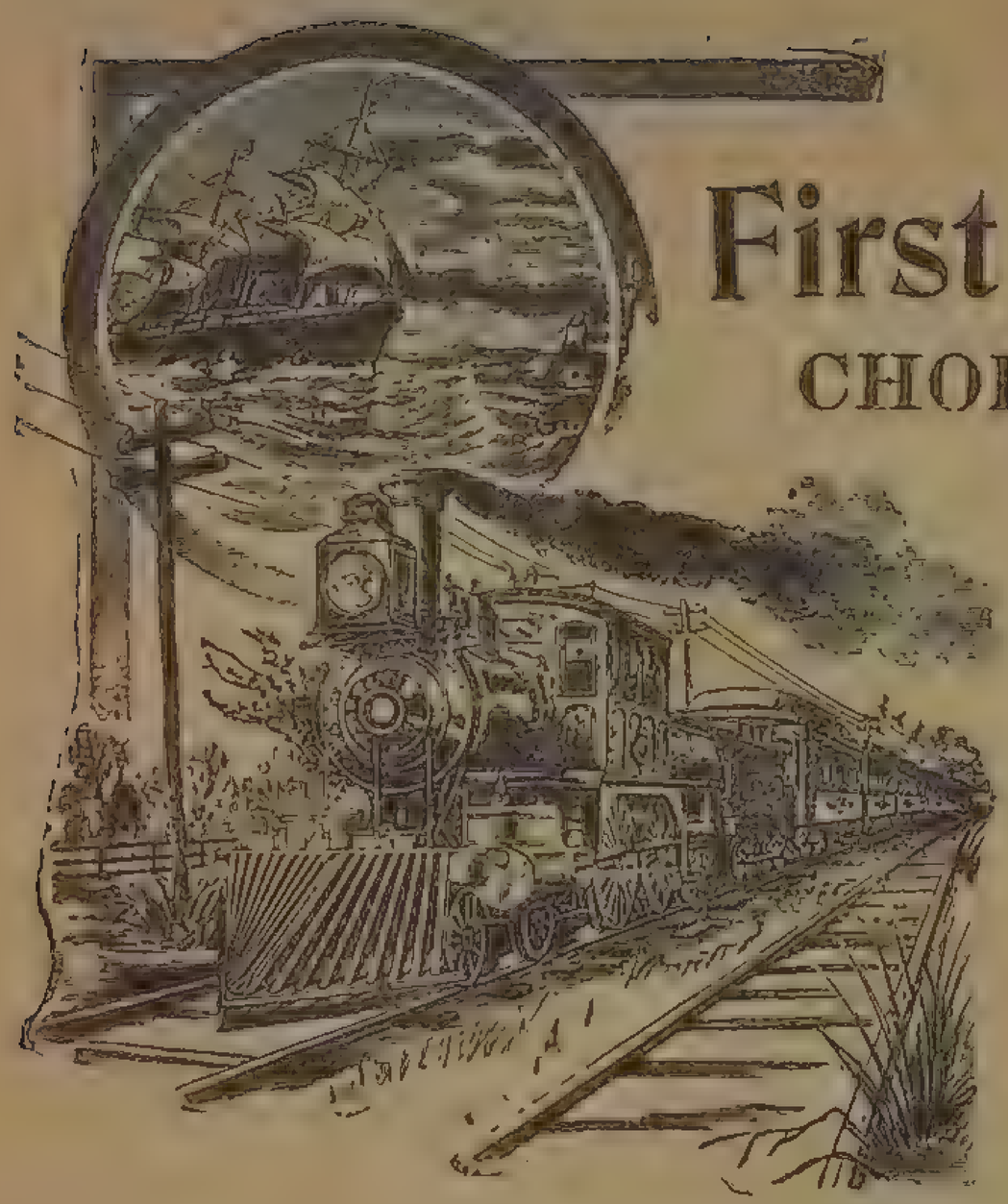

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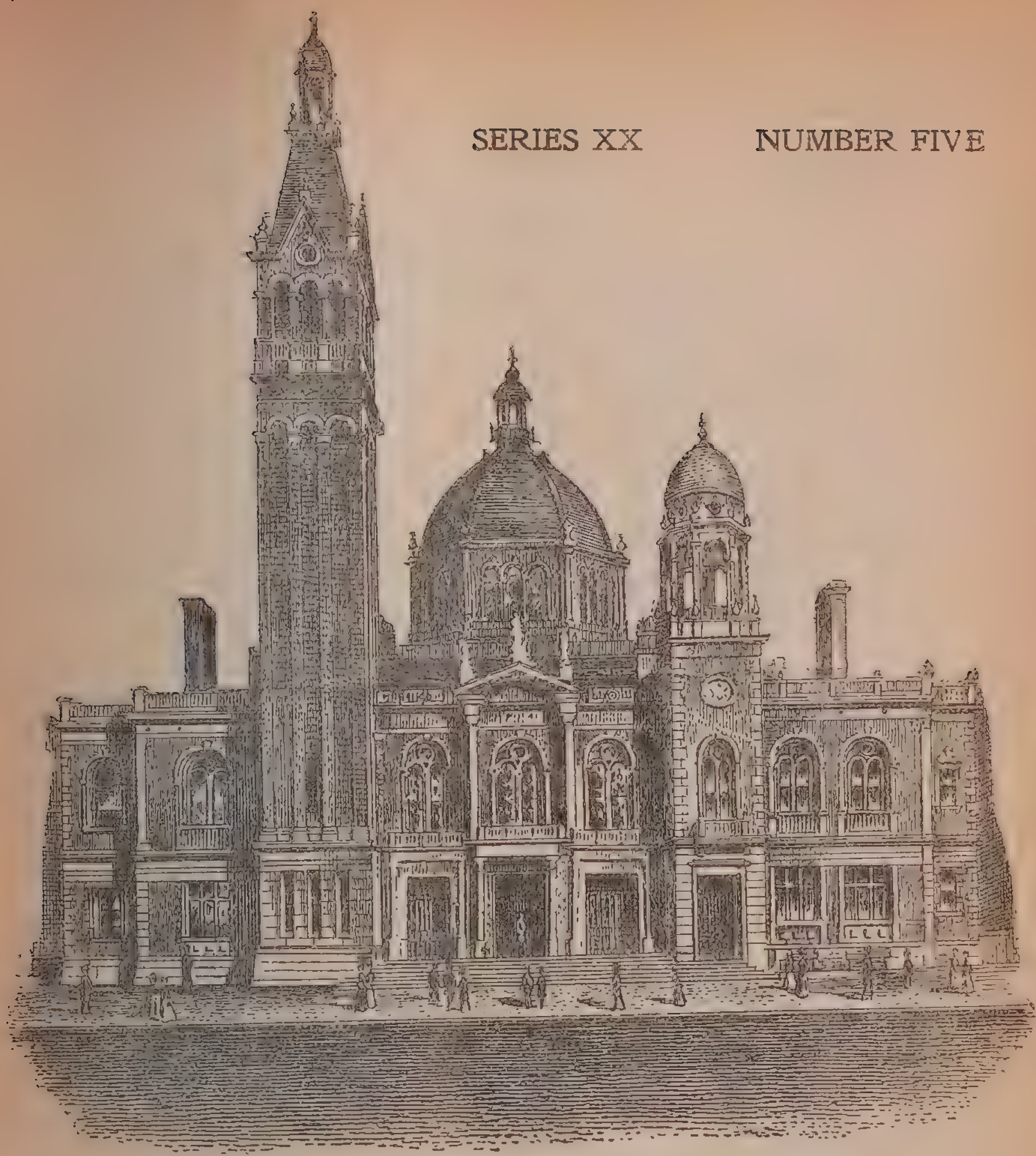

Unveiling and Consecration of the John Hay Memorial Window at the Temple of the Reform Congregation Keneseth Israel

PHILADELPHIA
SUNDAY, DECEMBER SECOND
NINETEEN SIX

Introductory.

On Rosh Hashanah, September 30, 1905, preaching before the congregation of Keneseth Israel, from the text, I Samuel, vii, 12, "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-Ezer, saying, 'Hitherto hath the Lord helped us,'" Dr. Krauskopf, reviewing the conditions and position of the Jews, said in part:—

"Unfortunately the man most needed at this hour, the man who could have contributed most towards a final realization of the world's long-cherished hope, has been taken from us. The one sad note in our festive rejoicing to-day is the memory of the death of John Hay, the greatest loss the American nation has sustained since the death of Lincoln. His wise and just statesmanship it was that preserved the unity of China, that secured our reciprocity with Cuba, saved Venezuela from coercion by the great Powers, negotiated the treaty for the construction of the Panama Canal, settled the long-standing Alaskan boundary dispute between England and our country, raised the United States to one of the most respected and the most influential in the family of the nations.

"But, more than all, we mourn in his death the loss of one of the greatest friends the Jewish people ever possessed. We recall his note of three years ago, in which he told the signatory Powers of the Berlin treaty, how Roumania persistently violated her treaty that guaranteed equal rights to the Jew. It told how the Jew is denied the right of citizenship, is excluded from public service, and from nearly every opportunity of earning a livelihood; how, by reason of these cruel restrictions, he is condemned either to starvation or emigration. We recall how, continuing in his recital of wrongs to the Jew, he gave utterance to these memorable words: 'The teachings of history and the experience of our own nation show that the Jew possesses in a high degree the mental and moral qualifications of conscientious citizenhood, and that no class of immigrant is more welcome to our shores than the Jew, when coming equipped in mind and body for entrance upon the struggles for bread.' We recall his eloquent and pathetic appeal to Russia after the Kishineff massacre, entreating that nation to vouchsafe unto her people of the Jewish faith that humane treatment which their citizenship demands, and which feelings of humanity dictate. And while both these appeals did not meet with the reward which they richly deserved, they nevertheless made it clear to the nations of the earth that in the United States the Jew possesses a friend who will have to be reckoned with in the future should religious bigotry and race hatred continue in its outrages against our people. * * * *

"What nobler beginning of the New Year than returning thanks for the great salvation God has wrought through the hand of our late Secretary of State. What better mode of immortalizing that gratitude than dedicating in every American synagogue a memorial tablet in honor of the distinguished life of John Hay, or a memorial window that shall suitably emblemize the crowning achievements of his illustrous statesmanship!

"What if we would make a beginning here? What if we would consecrate this New Year Day by a resolution to that effect? What ornament could be worthier of our sacred edifice and worthier of us than such a memorial window? Such a memorial in the House of God would be but another mode of expressing the words that the Prophet Samuel inscribed upon the monument he reared: 'Hitherto hath the Lord helped us.' It would help to keep alive the life and deeds of the counsellor of three of our noblest Presidents—Lincoln, McKinley and Roosevelt. It would serve as an inspiration to coming generations and as a stimulus to others to rise and continue the work so nobly begun, to labor on valiantly for suffering humanity, whatever be the race or creed or color. It would be a most eloquent proclamation to the world that the Jew not only knows how to suffer, but also how to be grateful to those who have labored to lessen the world's inhumanity toward him."

This suggestion was taken up heartily by the congregation. In a short time the funds necessary for a Hay Memorial Window were raised by voluntary contributions, and the window ordered. On Sunday morning, December 2nd, 1906, at the regular service, the window placed in the south wall of the Temple, was unveiled and consecrated.

The account of the service and ceremony which follows is taken from the Philadelphia daily press, of Monday morning, December 3rd:—

The inspiration of Doctor Krauskopf's suggestion was two important measures in Mr. Hay's career as chief of the diplomatic service. He obtained from Roumania in 1902 the carrying out of a stipulation of the treaty of Berlin of 1878, that the Jews within that country should enjoy the rights of citizenship, and thus put an end to the physical and moral oppression to which they had been subjected. In 1903 Mr. Hay forced upon the attention of the Czar the petition of 12,000 prominent citizens of the United States which otherwise would never have reached him, protesting because of the unhappy condition of the Jews in Russia. This was soon after the massacre at Kishineff.—*Public Ledger.*

[Continued on Page 24.]

John Hay

The mon's na' dead we ca' John Hay,
Joost laid aside's a wee bit clay—
In the broad stature o' his good
Rests a' the warld, his neighborhood.

The tingle o' our Nation's pride
Rins o'er the warld frae side to side;
It does na' pause at John Hay's bier,
He stands oot frae it bold an' clear.

Sae lang as honor, justice, right,
Are held to mark a Nation's might,
Sae lang will he point oot the way;
The mon's na' dead we ca' John Hay.

Charles McIlvaine.

Contributed for the Consecration of the
Hay Memorial Window.

John Hay

On the Dedication of the Memorial Window in Keneseth Israel Temple.

Defender of this earth's oppressed, John Hay,
  This is your glory, more than all the praise
Men vaunt your books and acts, when through the sway
  Of States you held dominion. Lo, they raise
You shafts, illume your soul in golden glows.
  Enthroned as high as earth's great kings,
You urged release to ease and comfort those
  Fell tyrants crushed, as if discarded things
Men throw away. Nor creed or tribe or race
  You chose. You strove to set the bondman free,
Who knew the Liberator face to face.
  Ah, kings and warriors turn to dust; but he
Who lifts the fallen, helps the weak and lame,
He dies, but man's love guards his deathless name.

Joseph Leiser.

Kingston, N. Y., November, 1906.

Unveiling and Consecration of the John Hay Memorial Window

AT THE

TEMPLE OF THE REFORM CONGREGATION KENESETH ISRAEL

Philadelphia, December 2d, 1906.

Organ Prelude

Introductory Service . . . RABBI ISAAC LANDMAN
(Service Hymnal)

Scripture—Job xxix

Recitative—"What Is Man?" . . . *Russell King Miller*

Tenor Solo: MR. NICHOLAS DOUTY

Oh, what is man, Omnipotent,
That Thou rememberest him?
What is the mortal son of dust,
That Thou observest him?
For sure he is as naught;
A shadow fleeting is his time;
At noon he shines, a verdant plant;
The evening finds him withered, pale.
Thus all men to their graves Thou leadest,
And call'st on them: O turn ye sons of men!
Oh, that they learned of wisdom
Wisely of their end would think!
Riches go not with you hence;
Earthly honors stay behind.
Practice virtue, walk uprightly,
For glorious is the meed of pious men;
And God redeemeth His servant's soul,
Condemneth not him who in Him trusts.

Introductory Address . . . HON. OSCAR S. STRAUS

On "Fame's Eternal Camping Ground" his memory is guarded, and no memorial we can consecrate, and no words we may utter can add to his greatness, or to the glory of his achievements. His services to our country, and to the nations, are recorded in imperishable records upon the pages of our national history.

Our country has been peculiarly fortunate in the leaders of its policies during its critical periods. Jefferson, John Quincy Adams, Seward and Hay, mark notable epochs in our foreign relations. Each in his time extended the horizon of our nation's power and influence, and each interpreted her "Manifest Destiny," so as to throw additional safeguards around our institutions, and at the same time vitalized the spirit of freedom throughout the widening spheres of our influence among the people of the earth.

In studying the lives of some of our best and greatest men it is often impossible to understand them, unless we recognize superior power that guided their genius for the accomplishment of their transcendent tasks. Certainly Lincoln belonged to this class. The young Secretary whom he took with him from Springfield, Ill., was cast in a more refined and delicate mould than his rugged chief, yet the same spirit which glowed in the great heart of the one animated with its light and warmth the sympathetic soul of the other. Even that kindly wit like the sunny ripples that play over the deepest waters, which flash from the lips of the one scintillated from the mind of the other, when their thoughts were most intent, and their hearts most touched by the gravity of the issues that presented themselves for solution.

For many years, as the alert and tactful Secretary of Legation in the leading capitols of the old world, John Hay acquired a knowledge of the intricacies of diplomacy and the susceptibilities of European chancellories, which proved of inestimable value during the seven important and trying years he held the portfolio of State.

I will not speak of his great distinction as poet, historian and litterateur; I will only touch in brief words upon one

phase of his remarkable diplomatic achievements. The cardinal principles of his foreign policy were the "Monroe Doctrine" and the "Golden Rule." In the carrying forward of that policy under the sympathetic guidance of his great chiefs, McKinley and Roosevelt, he discarded the diplomatic methods of European courts; sincerity and directness characterized all of his negotiations, and the Premiers of the nations soon learned to respect the genuineness of his motives, and to rely with justified confidence upon his earnest representations and equitable demands.

Because of this, he alone among the Chancellors of Empires, without even the instrument of a formal treaty, could have secured the "Open Door" and the "Administrative Entity" of that far Eastern Empire, the partition of which, had it been permitted to progress, contained within itself the elements of world-wide and world-involving desolating war.

The Venezuela controversy, the Alaska Boundary contention, and the Clayton-Bulwer Treaty, that lay across the path of the Isthmian Canal, he led to solution and to peaceful arbitration, and at the same time he confounded the pessimists and scoffers by injecting life and action into the inanimate body of the newly-created world's court, the international tribunal at The Hague.

He was at the helm of the nation's diplomacy as our country moved through rocks and shoals from comparative obscurity to her position of primacy among the powers of the world, which to-day is the pride of every true American. The prestige this recently acquired power had given he used as it should always be used, for no hostile purposes, and no narrow ends, but to draw to the attention of nations the duties which their closer inter-relations not only justified but necessitated.

He emphasized that certain national wrongs are of international concern, and that the suffering from oppression in one country often casts its pitiable wreckage upon the hospitable shores of other lands, however far removed.

His Russian and Roumanian notes will remain as classics in the "Diplomacy of Humanity," diplomacy which received its greatest impetus from his magic pen and his human soul.

"It is the prerogative of an injured State," are his words, "to point out the evil and to make remonstrance; for with nations as with individuals, the social law holds good, that the right of each is bounded by the right of the neighbor. This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against resultant injury to itself, but in the name of humanity."

It may be asked why have we assembled here in the Temple of our ancient people whose history and sacred law run back to the dawn of time and enshrine the memories of Moses and the prophets; a people whose records are crimsoned with national tragedies running through two thousand years, from Titus to Nicholas II? It is because Israel recognizes in the life and public services of John Hay a personality whose gentle and far seeing eyes windowed the soul of a prophet, whose lips worded the majestic imagery of the psalmists, and whose patriotic heart throbbed with the divine spirit of the "Golden Rule."

In conclusion. let me quote that final strophe from one of his beautiful psalms:

"Whenever man oppresses men
  Beneath the liberal sun,
O Lord, be there; Thine arm made bare;
  Thy righteous will be done."

Unveiling Address . . . . . HON. ELIHU ROOT

Sometimes during John Hay's later years, among the familiar White House scenes of his youth, some incident would evoke a memory of his earlier days, which he would give to his friends, clad in the felicitous and charming expression of which he was a master.

I remember that once as we stood by the door of the old Cabinet room, he spoke of that dark and dreadful time when Lincoln was bearing the burden and the sorrows of the Civil War, and feeling his way among innumerable obstacles to his great conclusion of Emancipation for the slave. He told how the great President often in the dead of night gained relief from sleepless restlessness by rising and seeking the little chamber of the young Assistant Private Secretary, Mr. Hay, and sitting on the edge of the boy's bed reading to him aloud from some favorite book. As this story was told by Mr. Hay, we could see the tall gaunt form in white passing down the long corridor in which we stood and the rugged care-worn face seeking sympathy in the thoughts that might lift up his soul above the turmoil of the day's doubts and distress.

Doubtless the cold words on the printed page lacked power to beat back the invading throng of troubling thoughts, and life was given them by the finely sensitive appreciation and responsive sympathy in the noble and ingenious youth.

The instinct of Lincoln's genius divined a kindred spirit in his young Secretary, and there in the silent watches of the night and in daily companionship was moulded and inspired the character of our friend.

He has lived a noble life, he has fought the good fight, as Lincoln would have wished, and through the long series of the passing years the spirit of the Great Emancipator, the strong, the just, the compassionate, has wrought mightily in the work of his great disciple for justice and mercy, for freedom and peace, for the oppressed and forsaken of the earth.

So in this Temple of our God, "who hath made all men in His image," we unveil a memorial set up by grateful hands

to the honor of one who also gave his life for his country and humanity.

(*At the conclusion of Mr. Root's address the John Hay Window was unveiled.*)

The National Hymn

Address . . . . . HON. ANDREW D. WHITE

The distinguished gentlemen who have preceded me have paid noble tributes to John Hay, each from his own high vantage ground. Music and painting have also made offerings beautiful and inspiring. It simply remains for me to say a few words in relation to the man whom we to-day commemorate, and from my own point of view, namely, that of one who served under him officially at two different periods, and, in all, for nearly eight years.

The United States has been fortunate indeed in the long line of its Secretaries of State. Some of them have been noted for the enunciation of great and pregnant principles; others, for grappling with great difficulties at home and abroad; others still, for forcefully dealing with current questions in our own and foreign lands. Jefferson, Monroe, Adams, Marcy, Seward, Fish, and Bayard may be named among the representatives of these various classes, who have now passed away.

Mr. Hay seemed, at first sight, strikingly unlike either of these. It was probably with much doubt and some fear that the American people received the news of his appointment in that high succession. We all knew him as a man of letters; as one who had added to the treasures of American literature; and some few knew him as one who, at various foreign posts, at Madrid, at Paris, at London, had served his country wisely and well; and some few of us remembered, also, that he had served as Assistant Secretary of State under Mr. Evarts. But it seemed to many, probably to the great majority of us, that he was hardly likely to grapple with the problems then before

the American people as the masterly men among his predecessors had done. There was something so beautiful in his literary activity, so remote from official style in the witty, humorous, crisp, pungent, playful and pathetic expressions of his thought, as journalist or novelist or poet, that it was difficult to believe that in the great questions which were then pressing upon us, he could discern and assert the will of the nation.

Then came a great surprise. It is not too much to say that every question which came before him was handled in a way which more and more satisfied the country, and, indeed, convinced the world that Mr. McKinley, in selecting him, had made no mistake.

Whether he dealt with Spain concerning the questions which arose at the conclusion of the recent war, or with Great Britain regarding the Isthmian Canal, or with Germany regarding the Pacific Islands, or with all nations regarding China and the Open Door, he was equal to every emergency, and was soon recognized as one of the foremost in the whole line of Secretaries of State.

What was it which gave a man who, at first sight, seemed so singularly ill-adapted to such difficult and trying official duties his skill and power in dealing with them? What was it which insured this great success? There is but one answer. There was one thing which he had in a degree probably greater than had any one of his predecessors. It may have been in part derived from his early surroundings; it may have come, in large measure doubtless it did come, from his long and close relations with the man whom it was his privilege to know so well and so long—Abraham Lincoln. But it was his own. What gave him a power more effective was his heart. One of the greatest of modern German religious thinkers has said: "It is the heart that makes the theologian." (*"Pectus est quod theologum facit."*) It may well be said of John Hay that, after all, with all his other splendid qualities, it was the heart that made him a statesman. To his peculiar qualities his eminent associate, Mr. Taft, once applied the words, "Sweetness and Light." Perhaps a better statement

would be that he put his heart into his work; not in any merely sentimental sense, but as acknowledging the highest demands of morality and religion, in the deepest and broadest sense of those words, recognized alike by Jew and Gentile. He himself once said in a speech that the cardinal principles of the foreign policy of the United States were "the Monroe Doctrine and the Golden Rule." This was thought only a coruscation of his wit and humor; it was really far more than that, it was an exposition of the grounds of his whole political thinking.

Glance at two or three of the questions with which he dealt. Early in his career as Secretary, came up the matter which had long plagued various administrations, a matter mainly forgotten now, but then known, unpleasantly, as the Samoan question. Though apparently petty, it had become so virulent that various people who love noise and rejoice in hubbub, seemed to think there was no solution except a great war in which two nations, and possibly three, would be involved. Ships and soldiers were called out, blood was shed, but he threw his heart into an effort for peace; he settled the question easily, naturally, straightforwardly, bringing within the territory of the United States one of the best harbors in the Pacific, giving to Germany an island which she especially desired, making proper indemnity to Great Britain elsewhere, and restoring hearty and kindly feelings between parties who had, until that time, been eyeing each other angrily.

Take another important era in his history, his course when we all waited with bated breath to know what the fate of those then representing the various foreign nations in China was to be; when it was supposed that the whole world, including ourselves, must rise in arms against China. Then it was that by a simple master-stroke of plain good sense, the lucid reasoning, the cogent assertion of right and duty, he took his country out from the category of the enemies of China, spoke to that nation as a friend, and virtually saved the lives of those who represented all the powers at Pekin. I remember well that one of the shrewdest and most far-sighted representatives of a European power then said to me, in the midst of that great

emergency, "Your State Department has carried off the honors of this whole contest. Your nation alone has taken the really logical and effective position." It was a happy thing, indeed, that Mr. McKinley, with his noble and kindly characteristics, had, at that time, as his closest adviser, a man permeated and penetrated with a love of justice, of mercy, of right reason, of humanity, as was John Hay.

Another period showing in him the same qualities was that of The Hague Conference. The instructions issued to the American delegation showed the same clearness, cogency, straightforwardness and wisdom which are seen in his State papers during various crises of the McKinley Administration. But there was more than that; for there came out in him the higher inspiration of the poet, the broader view of the man of the world, the human sympathy of the man who, in his heart of hearts, was what your and our psalmists and prophets hold up as the man whom God loves and humanity honors—the righteous man.

All the instructions issued from the State Department at that time breathe an intense desire for the promotion of peace and good will to all mankind. And this was not nearly theoretical or sentimental; it was, to the last degree, practical. I remember as one crisis, when it was feared that one of the proposals made by our delegation would weaken the cause of arbitration, there came from him a very earnest cable dispatch, a warning. And I also remember, how, when the matter was shown to be really in the main line which, under his instructions, we had pursued, he heartily co-operated with us. Very practical and striking was his appreciation of the necessities of the American delegation at a time like that. Our country has suffered much abroad, both as regards its interests and its position, from a lack of understanding as to what should be done for its representatives. John Hay had no such misunderstanding. At The Hague Conference he used to the full extent the power conferred upon him, in the light of his own experience in the diplomatic service. Instead of doling out a pitiful sum, with warnings as to the expenditure of it, he sent a special agent of the Treasury, a trusted man, with instruc-

tions that the representatives of the United States of America should be as thoroughly and honorably provided for as those of any other nation, that they should not be harassed by petty restrictions, and that the simple dignity of our country should be maintained in all their doings and surroundings. Ample and admirable provision was made for their exercise of hospitality and for the return of courtesies from other nations. Various incidents showed that his heart was in the matter, but I will allude to only one. A dispatch was sent him from the delegation, suggesting that the United States, as the youngest of the great powers of the world, for the first time in Congress with the foremost powers of Europe and of Asia, might well, at the then approaching celebration of our national anniversary, lay a wreath of silver and gold on the tomb of Grotius, at Delft, and thus pay a tribute to the first great modern apostle of arbitration. It was also represented to the Secretary that this occurrence should be made the occasion of a celebration at which the entire Conference, and the representatives of the great institutions of the Netherlands, especially, of its administration, its courts, and its universities, should receive, on that anniversary of the national independence, in large and dignified manner, our national hospitality. It was asked that his decision in the matter be conveyed by cable, by a simple "aye" or "no." His message came speedily, but not by a bare "aye" or "no." The proposal appealed, evidently, to his heart. His reply was a thorough-going endorsement of the whole plan, dwelling upon it with satisfaction, and showing that he really, in his heart of hearts, believed in those things which practically make for peace and good will between men. There have been some Secretaries of State, there have been some administrations, there have been some Congresses which would have objected to the expense of all this. John Hay felt that the occasion rose above all such considerations. He grasped instantly the points involved, and his sanction was given in such a manner that it inspired the whole delegation to make the celebration what it really became, notable in the annals not merely of the Netherlands, not merely of our own country, but of all nations, of humanity.

I am aware that it was, at one time, said in his disparagement that in one of the first things he did,—in making the great treaty to which his name was finally attached,—he had failed. Nothing could be more unjust. In the history of the Hay-Pauncefote Treaty are seen those same characteristics which we find in the other phases of his statesmanship. Many men, possessing, as he did, fortune and resources of every sort,—the love of literature, the love of travel, which was so strong in him, would, after the rejection of the first treaty by the Senate, have flung the whole matter into the faces of their opponents and escaped into more congenial fields. Not so with John Hay. He set at work again to carefully embody in the treaty what he found to be, on the whole, the will of the nation, and he thus established firmer bonds than any ever known before between the United States and the mother country since the old French War, more than one hundred and fifty years before.

All this was the result of his deep sense of duty to his country, to humanity, and to the Almighty, the outcome of that righteousness, that rightness, which lies at the foundation of all religions and binds us all together, no matter what our petty distinctions or creed may be.

If anything were needed to show how strong these feelings were in him, how his heart rebelled against injustice and wrong, it would be the series of events which you have this day so beautifully commemorated. When the terrible crisis came in Russia, I confess I looked with anxiety to see how he would deal with it. It had been my fortune, at two different times in my life, to study the question involved in the heart of the Russian Empire. But there was now no disappointment. In all the work now done by Mr. Hay appeared not only the far-sighted view of the statesman, the knowledge of the scholar, and the thought of the political philosopher, but the heart of a noble and true man. Whether dealing with the vexatious questions which arose in Turkey or with the Alaskan Boundary question, he had shown not merely fertility of resource, but what is sometimes far more important than that, a wise patience, and he had his reward in the consciousness

of duty well done. But in his dealings with the persecution in Russia, he revealed the depths of his heart.

And how inspiringly was this shown at a later period,—the time when, under the dome of the Capitol, he paid his great tribute to his friend there lying dead, Mr. McKinley. Of all funeral orations ever made in our country, that was the most perfect;—in its beauty, unapproachable; in its depth, beyond the sounding of any save the noblest hearts. It came as an inspiration at home and abroad, and here, too, the heart of the orator was what infused strength and beauty into the oration of the scholar, the man of letters, the statesman. My friends of the congregation Keneseth Israel, you have indeed done a noble thing in commemorating so beautifully the services rendered by this friend, not merely of Israelites or of Christians, but of the whole human race. So long as this beautiful memorial exists, nay, so long as our republic exists, men will look back to the career of John Hay as proving the vast and far-reaching truth uttered by the great prophets of Israel, whom we all alike revere, "Righteousness exalteth a nation."

Chant—"Who Is the Angel That Cometh?" *Russell King Miller*

Tenor Solo: MR. NICHOLAS DOUTY

Contralto Solo: MRS. RUSSELL KING MILLER
AND CHOIR

Who is the angel that cometh?
Life!
Let us not question what he brings—
Peace or strife.
Under the shade of his mighty wings,
One by one,
Are his secrets told,
One by one,
Lit by the rays of each morning sun,
Shall a new flower its petals unfold,
With the mystery hid in its heart of gold,
We will arise and go forth to greet him,
Singing gladly with one accord,
"Blessed is he that cometh
In the name of the Lord."

Who is the angel that cometh?
Pain!
Let us arise and go forth to greet him;
Not in vain
Is the summons come for us to meet him;
He will stay
And darken our sun;
He will stay
A desolate night, a weary day
Since in that shadow our work is done,
And in that shadow our crowns are won,
Let us say still, while his bitter chalice
Slowly into our hearts is poured,
"Blessed is he that cometh
In the name of the Lord."

Who is the angel that cometh?
Death!
Do not shudder and do not fear;
Hold your breath,
For a kingly presence is drawing near.
Cold and bright
Is his flashing steel,
Cold and bright.
The smile that comes like a starry light
To calm the terror and grief we feel;
He comes to help and to save and to heal.
Then let us, baring our hearts and kneeling,
Sing, while we wait this angel's sword,
"Blessed is he that cometh
In the name of the Lord."

Consecration of Window, RABBI JOS. KRAUSKOPF, D.D.

TEXT: "Who shall dwell in thy tabernacle?" "He that walketh uprightly; who speaketh the truth in his heart; in whose eyes the wicked is despised." PSALM XV.

In churches old and new, in countries far and near, artists hands immortalize the story of ancient seers or mediaeval saints, the story of those who founded the church or suffered martyrdom in the spread of it, or of those who in cave or desert or mountain solitude, far removed from their fellow-kind, spent their days in prayer, penance and mortification. In this House of God, we consecrate this morning the life and deeds of one whose name is not told in our Scriptures of old, nor in our martyrology of the Dark- and Middle-Ages, who spent his days in the midst of his fellowmen, and followed pursuits that are little akin to those of the church, whose people were not of our people, nor was his faith our faith.

Saints old and new.

It is a new type of saintship that we consecrate to-day, a type that knows no national or racial or credal lines, a type that is as broad as humanity, a type that is open to all men and all women, who live the godly life, and do the godly deed, be their creed what it may be theirs even no set creed at all. Creed it regards as but mere form; deed alone is its test of the godly faith, and where it finds a mind free from narrowness, a heart rich in affection, a spirit resolute in the defense of the wronged, a tongue fearless to speak the truth, even where truth-speaking is dangerous, a hand ready to strike a blow for justice and right, even though mighty tyrants and yet mightier armaments oppose,—there it finds the godly man.

New saintship looks to deed not creed.

Such a man was John Hay, in whose memory we consecrate yon window to-day. In the language of art it tells better than tongue can tell or pen can write the story that has won for him an everlasting place in the hearts and homes of Israel. The stern, yet dignified pose of the central figure of yon group, the attitude of noble defiance, the fire of the prophet's soul gleaming from the eyes, the face burning with righteous indignation, the right hand keeping back the weaponed horde in eager pursuit of a

Such saint was John Hay.

downtrodden people, the other hand holding the charter of his right of protest, and extending in protection over refugees seeking our shores of freedom—these tell the story of a prophet of our day, of an emancipator and redeemer of the twentieth century, the story of John Hay, late Secretary of State.

"Who shall dwell in thy tabernacle?" asks Holy Writ, and, answering, it says: "He that walketh uprightly; who speaketh the truth in his heart; in whose eyes the wicked is despised." Such being the requisites for commemoration in the House of God, who has better deserved of that distinction than John Hay? What man walked more uprightly than he? Who, in a world of diplomatic deceit and cunning, loved the truth better than he? In whose eyes was the wicked more despised than in his?

Never a saint holier than he.

He it was who, backed by his no less honest and courageous chief, our beloved President, Theodore Roosevelt, infused a new conception of statesmanship into the councils of the nations. Men before him had, time and again, introduced statecraft into religion; he introduced the teaching of religion into statecraft. When occasion required, he, the statesman, turned preacher, and thundered into the ears of emperors and kings: "Thou shalt not murder! Thou shalt not steal! Thou shalt not bear false witness! Thou shalt not covet! Thou shalt love thy neighbor as thyself!"—texts and truths that had become quite obsolete in the council-chambers of the rulers of the earth.

A Statesman-Preacher.

And his highest distinction lay in speaking when he needed not to speak, in defending those whom not to defend, whom even to outrage and abuse, had become the order of the day. What if Roumania violated her sacred Treaty pledge that guaranteed equal rights to the Jew? What if Russia massacred thousands of Jews, and lashed tens of thousands of others from their home and country, and denied to millions of others the barest human rights? Why needed he speak seeing that heads of mighty nations and of yet mightier denominations looked upon the outrage, and never lifted a finger in aid of the cruelly wronged, nor spoke a word in their defense. He spoke because others,

A Defender of the Oppressed.

whose duty it was to speak, refused to speak. He acted, because others in craven cowardice, or in base self-interest, or in callous indifference forgot their humanity. He recognized a higher law governing the nations of the earth than mere self-interest. He was brave because he was honest, and he was honest because he had a heart and soul within him, because he was possessed by a sense of duty such as possessed our Colonial Fathers, such as inspired the immortal deeds of Washington, of Jefferson, of Lincoln.

Together with yon window, we consecrate that higher type of statesmanship of which John Hay shall ever serve as pattern and expounder. His humanitarian statesmanship has taken root, and, here and there, has already borne blessed fruit. And the air is full of prophecy of larger development of the noble seed he planted among the nations of the earth. Other men will rise, and, building upon his foundations, will mount to yet higher plains, verifying Emerson's teaching:

His humanitarian statesmanship taking root.

> "Heartily know
> When half-gods go,
> The gods arrive."

But, wherever else John Hay be forgot, within this Sanctuary "the gods" to be shall never eclipse the "half-god" that was. Years will pass and seasons will change, decades will come and decades will go, but the memory of his noble life and illustrious deeds will here continue alive.

His memory will continue a blessing.

Here his voice will be heard from generation to generation. From this hour, until this house, in the ages distant, shall crumble into ruins, yon window will be to all worshipping here in truth as one of the sacred objects of this Sanctuary. Parents will bring their children hither to consecrate their lives to blessed usefulness and to deeds of noble daring, by the story told on yonder window. The wronged and oppressed, worshipping here, will, by looking upon yonder window, breathe in new hope for the ultimate reign of righteousness. The arrogant, the heartless, the avaricious, chancing hither, and learning the story it commemorates, will be taught anew that it is not by power or wealth that men conquer the distant

ages, that they who would live in the future, must, like John Hay, consecrate the present to doing justice, to loving mercy, to walking humbly before God. And from far and near, sons and daughters of Israel will gather here, and, by gazing on yonder eagle, the symbol of the United States, intertwined with the double triangle, the ancient symbol of Israel, they will realize more fully than ever their debt of gratitude to this blessed land of freedom, and will pledge anew their unswerving fealty to our country and our flag.

With the prayer that the example of the righteous may continue as a blessing unto all the people of our land, and to the people of all the earth, let us rise, and, in memory of our consecrated dead, let us recite the *Kaddish*.

Kaddish

Anthem—"They That Sow in Tears Shall Reap in Joy."
Eaton Faning

CHOIR

When the Lord turned again the captivity of Zion,
Then were we like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with joy.
Then said they among the nations,
The Lord hath done great things for them.
Yea, the Lord hath done great things for us,
Already whereof we rejoice.
Turn our captivity, O Lord,
As the rivers in the South.
They that sow in tears
Shall reap in joy.
He that now goeth on his way weaping,
And beareth forth good seed,
Shall doubtless come again with joy,
And bring his sheaves with him.—*Psalm CXXVI.*

Closing Prayer

Closing Hymn

Benediction

Postlude—Festival Postlude . . . . . *Seifert*

Uuprecedented in the annals of religious history was the unveiling and consecration yesterday of the memorial window of the late Secretary of State, John Hay, at the Temple Keneseth Israel, marking as it did the first time that a body of Jews, as religionists, has ever done honor in a religious manner to a Christian. Unusual, also, was the fact that such prominent Christians, as Secretary of State Elihu Root and ex-Ambassador to Russia Andrew D. White should join with the most prominent Jew in America, Oscar S. Straus, the prospective new member of President Roosevelt's Cabinet, in praising from the platform of a Jewish Synagogue, a statesman, who, though a Christian, was always the champion of the oppressed race.—*Record.*

When the Reform Congregation of Keneseth Israel proposed this magnificent memorial it marked a new stage in the relations of the Jewish and Christian people, and the services yesterday cemented the feeling of brotherhood which has grown up between them in this as in no other land.—*North American.*

The Temple was filled long before the services began. The entire congregation, the largest Hebrew congregation in the country, came to pay tribute to John Hay. Before the Ark the platform was banked with palms, ferns and white chrysanthemums, while above the choir loft was festooned with greens.—*Press.*

Crowded to the doors and the interior flooded with bright winter sunlight, the synagogue presented a brilliant but solemn spectacle as the congregation and invited guests sat listening to the tribute paid the memory of the great man they had gathered to honor for his great services to the Hebrew people in Russia and in this country, * * * * While every seat in the Temple was occupied, outside there was also a crowd of several hundred who were unable to gain admittance.—*Inquirer.*

Remarkable as was the occasion, equally as remarkable were the speakers selected for the day.

Elihu Root now fills the official position which cost John Hay his life to fill.

Andrew D. White has spent the better part of his life in the service of his country, and many years of that time was spent in that darkened land where the Jewish people are suffering the bitterest persecution because of their faith. No man is better acquainted with the conditions which there prevail than he.

Oscar S. Straus, himself a representative member of that race, is the first of his belief called to fill an official position in the family of the President of the United States.—*North American.*

Perfect stillness reigned over the vast auditorium when precisely at 10.30 o'clock Dr. Krauskopf, assisted by Rabbi Ladman and Rev. Mr. Armhold, escorted Secretary Root, Secretary Straus and Andrew D. White to their seats near the altar.—*Inquirer.*

A reverent hush prevailed over the assemblage of 2,000 persons when, following the address by Secretary of State Elihu Root, a large flag was slowly withdrawn from a window in the southern part of the temple, and the golden morning sun shone through a wonderful scene on the colored panes.

A prophetic figure—a man tall and commanding, with stern, flashing eyes, stood upon a mountain path. With upraised hand he held back a swarming mob who menaced with brandished swords a man and woman kneeling at his feet—the mob, the persecutors of Israel in Russia and Roumania; the kneeling figures, the man with hopeless closed eyes and the mother with her babe, beseeching aid—the Jews who were oppressed and mistreated in the foreign land.—*Press.*

Seated in the vast audience, which filled every seat in the great temple, were members of the immediate family of the man whose services had brought about this occasion. Mrs. Payne Whitney and Mrs. James W. Wadsworth, of New York, daughters of the great statesman, and Arthur Hay, of Washington, a nephew, occupied seats in the front of the temple.

Accompanying them were Mr. and Mrs. Samuel Mather, of Cleveland, a sister and brother-in-law of Mrs. Hay. Mrs. Hay, who has been ill in Washington for some weeks, was unable to be present. Other notables were the wife of Hon. Oscar S. Straus, wife and daughter of Hon. Andrew D. White; Dr. S. Weir Mitchell; the Hon. George D. McCreary and wife; Mr. and Mrs. George F. Baer; Mr. C. C. Harrison, Jr.; Mr. Max Schoenfeld, of Rorschach, Switzerland; Mr. and Mrs. Arthur Kuhn, of New York, and a large number of others.—*Public Ledger.*

Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

SERIES I. 1887—1888.

1. The Need of the Hour.
2. The Theology of the Future.
3. The Feast and the Fast.
4. Mind and Belief.
5. The Conquest of Evil.
6. Be Right To-day Though Wrong Yesterday
7. 8. 9. The Three Foes of Judaism: { Orthodoxy, Conservatism, Reform
10. Judaism and Unitarianism.
11. The Feast of Esther.
12. Judaism and the Ethical Culture Society.
13. The Chosen People.
14. The Hebrew and the Atheist.
15. An Error of Eighteen Hundred Years Corrected.
16. Passover and Easter.
17. 18. Who is Responsible: { The State, The Church.
19. The American and his Holidays.
20. The Saturday and the Sunday-Sabbath.

SERIES II. 1888—1889.

1. Whence, Whither and Why?
2. The Voice of the People.
3. Uncharitable Charity.
4. Wife and Mother.
5. Husband and Father.
6. Origin and Descent.
7. The People of the Book.
8. Future Reward and Punishment.
9. The Ideal Commonwealth.
10. The Puritanic Sabbath.

EPOCHS IN JUDAISM:

11. I. The Mosaic Age.
12. II The Prophetic Age.
13. III The Messianic Age.
14. IV. The Rabbinical Age.

EPOCHS IN JUDAISM CONTINUED:

15. V. The Kabbalistic Age.
16. VI. The Mendelssohnian Age.
17. VII. The Present Age.
18. Ashes to Ashes or Earth to Earth.
19. Sanitary Science.
20. Does Prohibition Prohibit?
21. Intermarriage.
22. Convert your own—Let Jews alone.
23. The 25th Anniversary of the Cornerstone-Laying of Temple Keneseth Israel.
24. Abused Benefactors.
25. A Benefactor Honored. (Rev. Dr I M. Wise)
26. The Real Saving Trinity.
27. The Removal of the Leaven.
28. Deed through Creed.

SERIES III. 1889—1890.

1. "Eppur si Muove" (And yet she moves).
2. Jew Against Jew.
3. Possibilities of Youth.
4. Possibilities of Age.
5. Art as an Educator.
6. A Child's Prayer.
7. Nurseries of Crime.
8. The Jew as a Patriot.
9. Are We Better than the Heathen?
10. Business Integrity.
11. How Molehills into Mountains Grow.
12. How Mountains into Molehills Dwindle.
13. What Love Joins—No Court Sunders.
14. Religion in the Laboratory.
15. Myths in the Old Testament.
16. Myths in the New Testament.
17. Living for Others.
18. Heredity.
19. Is this a Christian Nation?
20. Purim and Lent.
21. The Tyranny of Fashion.
22. Religious Unbelievers and Irreligious Believers.
23. War Against War.
24. Martyr's Day.
25. Native against Foreigner.
26. Ancient and Modern Saints.
27. Shifting but not Drifting.

SERIES IV. 1890—1891.

1. Westward—Not Eastward.
2. The Force in Nature—God.
3. Gain from Pain.
4. Pain from Gain.
5. The Law of Environment.
6. American Apathy.
7. Russia and her Jews.
8. Among the Immortals.
9. After Death—What?
10. Before Death—What?

Jewish Converts, Perverts and Dissenters:

11. I. True and False Converts.
12. II. Jesus—a Jew, and not a Christian.
13. III. Paul—The Jew and the Gentile.
14. IV. Forced Converts.
15. V. Allured Perverts.
16. VI. Spinoza—Not a Convert nor a Pervert.
17. VII. Brilliant Women—Ignoble Perverts
18. VIII. Börne and Heine—Perverts through Christian Intolerance.
19. IX. Isaac Disraeli — A Pervert through Jewish Intolerance.
20. X. Benj. Disraeli—A Convert, yet a Jew.
21. XI. The Blank Leaf between the Old and the New Testament.
22. Love as a Corrector.
23. Eyes they have, and see not.
24. Ears they have, and hear not.
25. Tongues they have, and speak not.
26. The Morning Devotus.

SERIES V. 1891—1892.

1. Theologies many—Religion one.
1. Who wrote the Pentateuch?
3. Shylock—the unhistoric Jew.
4. Nathan, the Wise—the historic Jew.
5. Darkness before the Dawn.
6. On the Threshold.
7. Illusion—(Dreams, Visions, etc.)
8. Delusion. (Hypnotism, Faith-Cure, etc.)
9. Hallucination. (Ghosts, Spiritualism, etc.)
10. Jesus in the Synagogue.
11. To-Day better than Yesterday.
12. Wanted—A Rational Religious School.
13. Civilization's Debt to Woman.
14. Civilization's Duty to Woman.
15. "There's a Divinity that shapes our ends"
16. Justice—Not Charity.
17. A Personal Interest Society.

Glint-Lights on the Ten Commandments.

18. I. Ancient and Modern Idolatry.
19. II. The Law of Retribution.
20. III. Reverence to whom Reverence belongs
21. IV. Through Labor to Rest.
22. V. Children's Rights and Parents' Wrongs
23. VI. Slay the Sin, but not the Sinner.
24. VII. The Sanctity of the Home.
25. VIII. The Noblest Title: "An Honest Man."
26. IX. The Highest Fame: A "Good Name."
27. X. A Plea for Noble Ambition.
28. The Old in the New and The New in the Old

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Rena.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
9. Did Isaiah prophesy Jesus?
10. Did the other prophets prophesy Jesus?
11. Model Dwellings for the Poor.
12. Under the Lash.
13. The Lost Chord.
14. Sabbath for Man—Not Man for Sabbath.
15. Give While You Live.
16. The Bubble of Glory.
17. Compulsory School-Attendance.
18. Too Late.
19. A Plea for Home Rule in Ireland.
20. Too Soon.
21. Ahlwardt and Bismark.
22. To-day.
23. A Layman's Sermon to Preachers.
24. The Red, White and Blue.
25. Blessed are the Peacemakers.
28. Ethics and Aesthetics.

SERIES VII. 1893—1894.

1. Religions Die—Religion Lives.
3. Orphan Homes—or Orphans in Homes.
5. The Last Rose of Summer.
7. Social and Religious Barriers.
9. Comfort ye, Comfort ye, my people.
11. Debt to Ancestry—Duty to Posterity.
13. Only a Jew.
15. A Mother's Love.
17. A Father's Love.
19. A Wife's Love.
21. A Husband's Love.
23. A Sister's and a Brother's Love.
25. A Child's Love.
27. Martyr's Day:—Through Bars to Stars.
29. Eye for Eye or Turning the Other Cheek.
31. Summer Religion.

SERIES VIII. 1894—1895.

2. My Creed.
4. How Not to Help the Poor.
6. The Stage as a Pulpit.
8. The Pulpit as a Stage.
10. Religion in the Public Schools.
12. "Hope Deferred Maketh the Heart Sick"
14. "Physician, Heal Thyself."
16. Post Mortem Praise.
18. The Better For Our Enemies.
20. The Worse For Our Friends.
22. Nearer my God to Thee.
24. Vicious Virtues.
26. Israel's Faith is Israel's Fate (Martyrs' Day
28. The Israelite as a Husbandman.
30. Peace on Earth, and Good Will toward Man
31. Arms Against a Sea of Troubles.

SERIES IX. 1895—1896.

2. Ethics or Religion?
3. Faith with Reason.
5. Wherein Israel has Failed.
7. Wherein Christians have Failed.
9. How Both Might Succeed Together
11. The Place of Prayer in the Service.
13. The Place of Music in the Service.
15. The Place of Ceremony in the Service.
17. No Light but has its Shadow.
19. Tolstoi, The Apostle of Russia.
22. Jewish Theology—Rev. Dr. Silverman.
24. Jewish Ethics—Rev. Dr. Silverman.
25. Chains Broken—But not yet off.
27. The National Council of Jewish Women.
29. The Three Theological Dogmas of Judaism—Rev. Dr. I. M. Wise.

SERIES X. 1896—1897.

2. The Guard Neither Dies Nor Surrenders.
4. Thy People shall be my People.
6. Whoso tilleth his land shall have bread.
8. The Mote and the Beam.
10. What has been—shall be again.
12. The People without a Country.
13. Uses and Abuses of the Pulpit.
15. Uses and Abuses of the Press.
17. Uses and Abuses of the Novel.
Uses & Abuses of the Stage, (Series 8, No. 6)
19. Woman against Woman.
21. The Best Preacher—the Heart.
23. The Best Teacher—Time.
25. The Best Book—the World.
27. The Best Friend—God.
28. Ten Seasons of Sunday Lectures.

SERIES XI. 1897—1898.

1. A wise Question is the Half of Knowledge
5. Good to be Great—Great to be Good.
3. "Woe, if all men speak well of you."
7. "Who is God, that I should hear Him?"
9. Noble Impulses are Speechless Prophets. (A discussion of the Zionistic Question.)
11. Laid to Rest.
13. How to Mourn and Remember our Dead.
16. Condemned Unheard—the Dreyfus Case.
18. The Martyr-Race.
20. "Mordecai Sitting in the King's Gate."
22. Beating Plowshares into Swords.
24. "Far from the Madding Crowd."
26. "A Time of War, and a Time of Peace."

SERIES XII. 1898—1899.

2. What is Truth?
4. The Gospel of Joy.
6. The Gospel of Sorrow.
8. The Gospel of Good-Will.
10. The Sunset of Life.
12. Old Memories and New Hopes.
14. The Sunday-Sabbath.
16. "Lest we Forget—Lest we Forget."
18. Ninetieth Birthday of Lincoln and Darwin
20. The Voice that Calleth in the Wilderness
21. "Turning Parents and Children Toward Each Other."
24. Israel-Weak, And Yet Strong-(Joel iv, 10)
26. Cyrano de Bergerac—The Story of the Jew
28. Responsibility of the Rich.

SERIES XIII. 1899—1900.

1. "The Choir Invisible."
3. The Tragedy of the Jew.
5. Ancient Ideals and their Ruins.
7. The Passion Play at Polna.
9. Chanukah Lights and the Christmas Tree
12. The Will and the Way.

Society and Its Morals.

14. I.—Individual Morality.
16. II.—Domestic Morality.
18. III.—Social Morality.
20. IV.—Sectarian Morality.
22. V.—National Morality.
24. VI.—Racial Morality.
26. VII.—International Morality.
28. Isaac M. Wise—A Memorial Tribute

SERIES XIV. 1900—1901.

2. From Better to Best.
4. Tolstoi Excommunicated.
6. Our Wrongs to our Little Ones.
8. "We Jews."

The Wail of the Modern Ghetto.

10. I. The Diagnosis.
12. II. A Remedy.

A Rabbi's Impressions of the Oberammergau Passion Play.

15. I. Introductory.
17. II. In the Forenoon.
19. III. In the Forenoon (Continued).
21. IV. In the Afternoon.
23. V. The End.
24. VI. The Summary.
25. A Time to Keep Silence, and a Time to Speak.
26. "God's First Temples."
27. Daybreak.

SERIES XV. 1901—1902.

1. Preacher or Teacher?
2. Not What Man Has But What Man Is.
3. Solomon: His Glory and His Shame.

Old Truths in New Books.

4. I.—The Reign of Conscience, based on "Herod, a Tragedy," by Stephen Phillips.
5. II.—The Reign of Reason, based on "The Reign of Law," by James Lane Allen
6. III.—The Reign of Liberty, based on "Electra," a Drama, by Benito Pérez Galdós.
7. IV.—The Reign of Right, based on "Resurrection," by Count Leo Tolstoy
8. V.—The Reign of Woman, based on James M. Ludlow's "Deborah, A Tale of the Times of Judas Maccabaeus."
9. VI.—The Reign of the Soil, based on "Back to the Soil," by Bradley Gilman.
10. VII.—The Reign of Love, based on "The Love Letters of Bismarck."
11. VIII.—The Reign of Religion, based on "Casting of Nets," by Richard Bagot.

The Seven Ages of Man.

12. Life—A Farce, Melodrama, or Tragedy.
13. I.—Childhood—Seed-time.
14. II.—Boyhood & Girlhood—School-days
15. III.—Youth—The Age of Love and Matrimony.
16. —The Age of Love and Matrimony.—*Continued.*
17. —The Age of Love and Matrimony—*Concluded.*
18. IV.—Manhood—The Age of Labor.
19. —The Age of Labor.—*Continued.*
20. V.—Maturity—The Age of Harvest.
21. VI.—Decline—The Age of Beneficence.
22. VII.—Death—The Age of Rest.
23. The Aftermath.-Summary and Conclusion
24. Charity "Uncovers" a Multitude of Sins
25. "Still Achieving, Still Pursuing."

SERIES XVI. 1902—1903.

1. A Wreath upon the Grave of Émile Zola.
2. Secretary Hay and the Roumanian Jews.
3. "Lo, the Dreamer Cometh!"

The Hope of Immortality.

4. I—"Quoth the Raven 'Nevermore.'"
5. II—Quoth the Reason "Evermore."

The Seven Deadly Sins.

6. Introductory:—The Cause of Sin.
7. I.—Selfishness.
8. II.—Avarice.
9. III.—Envy.
10. IV.—Anger.
11. V.—Pride.
12. VI.—Infidelity.
13. VII.—Excess.

The Cardinal Virtues.

14. Introductory—Perverted Morals.
15. Introductory II.—The Meaning of Virtue
16. I.—Life-Wisdom.
17. II.—Self-Control.
18. —Self-Control.—*Continued.*
19. III.—Courage.
21. IV.—Justice.
23. Our Debt and Duty to Dr. Wise.
24. The Two Redeemers.

SERIES XVII. 1903—1904.

1. The Demands of the Age on the Church.
2. The Higher and the Lower Pleasures.
3. Is God or Man Unjust?
4. Canst Thou by Searching Find Out God?
5. "Mary of Magdala."
6. "The Battle Not to the Strong."
10. A Backward Look.

The Problem of the Ghetto.

11. I—Not Congestion but Colonization.
12. II.—No Morality Without Spirituality.
14. What Shall Our Children Read?
15. What Shall Our Children Believe?
16. The Russo Japanese War.

Some Isms of To-Day.

17. I.—Egoism.
18. II.—Altruism.
19. III.—Pessimism.
20. IV.—Optimism.
21. V.—Realism.
23. VI.—Idealism.
24. VII.—Dowieism.
25. VIII.—Mysticism.
26. IX.—Trade-Unionism.

SERIES XVIII. 1904—1905.

1. The Simple Life.
2. Remember the Week-day to Keep it Holy
3. "Turn Not Back."—I.
4. "Turn Not Back."—II.
5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
7. If I Were a Christian.
8. Complaints and Remedies.
9. Parsifal—the Triumph of Innocence.
10. Amfortas—the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. "Made Wise Through Pity."
14. Lincoln—an Inspiration.
16. I—Israel—a Nation, Race or People?
17. II.—Israel—a Nation, Race or People?
19. Religious Training in the Home.
21. I.—The Jew Militant.
22. II.—The Jew Militant.
23. The Seder Evening.
24. Pharaoh and the Czar.
25. Some Questions in Morals.

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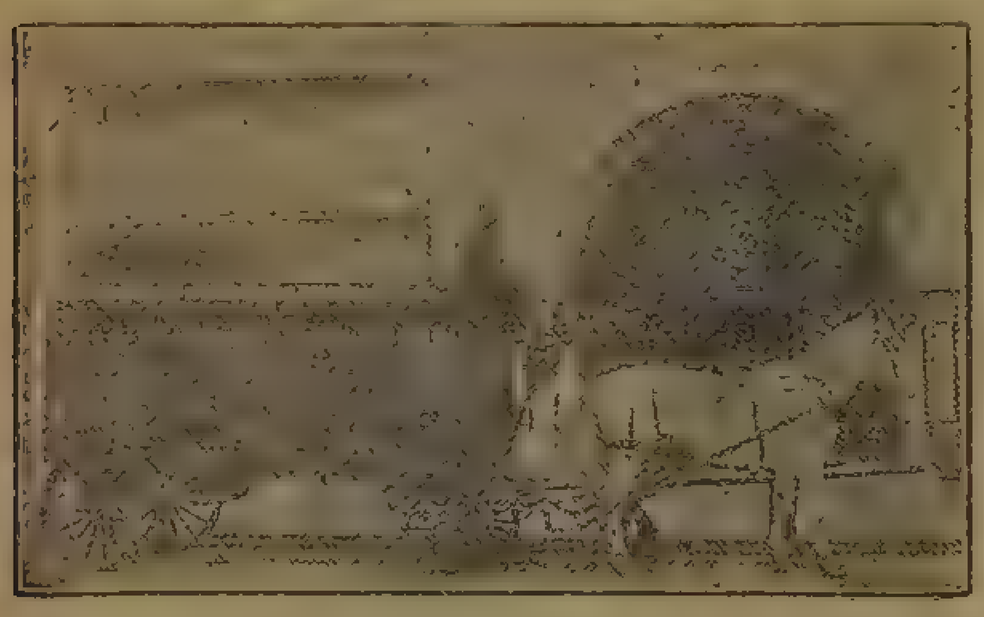

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Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XX. Sunday, December 9th, 1906. No. 6.

Blessed Be They That Remember.

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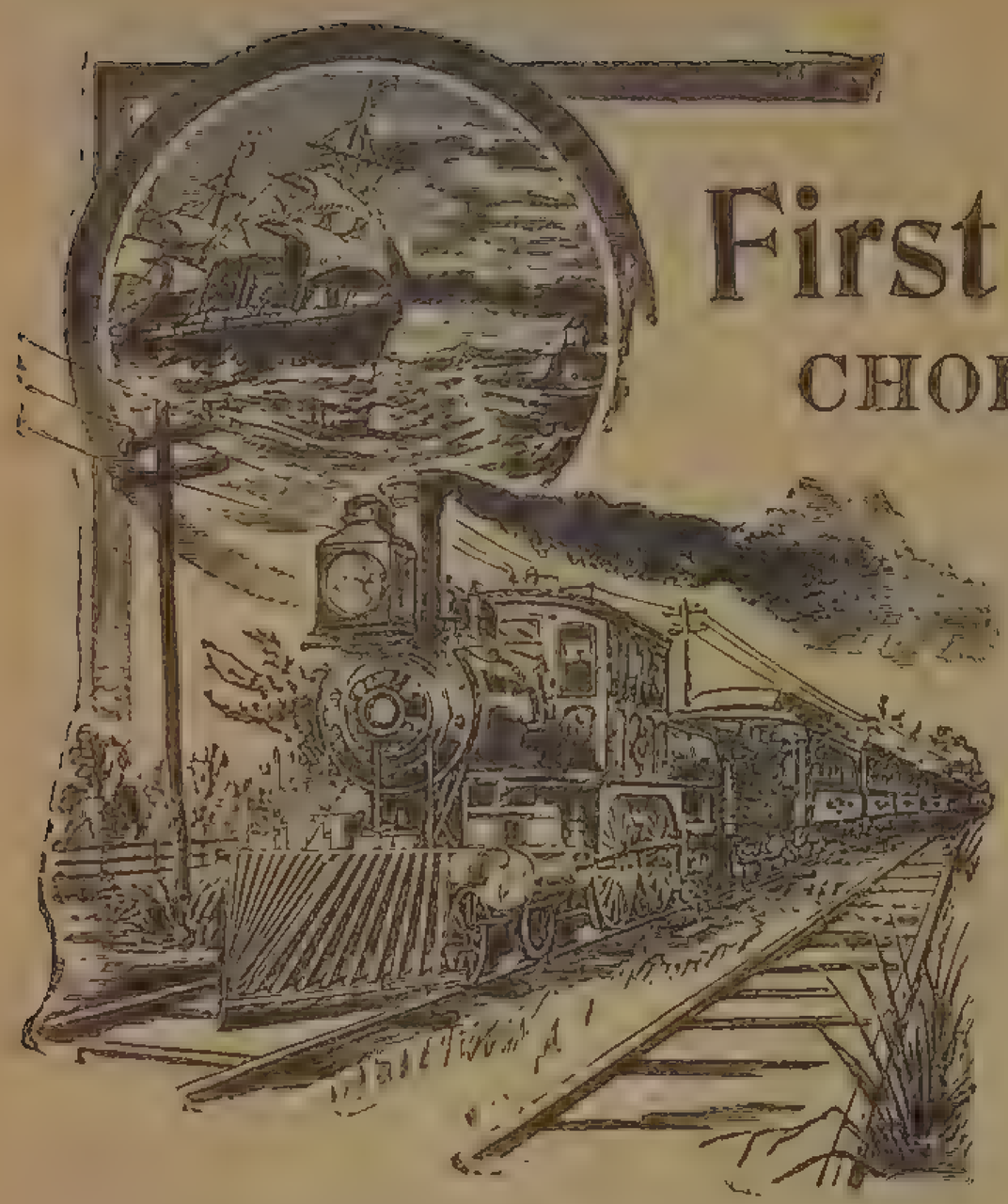

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SERIES I. 1887—1888.

14. The Hebrew and the Atheist.
16. Passover and Easter.
18. Who is Responsible (The State).
20. The Saturday and Sunday Sabbath.

SERIES II. 1888—1889.

9. The Ideal Commonwealth.
10. The Puritanic Sabbath.
13. The Messianic Age.
23. The 25th Anniversary of Corner Stone of K. I.
25. A Benefactor Honored (Rev. Dr. Wise).
27. The Removal of the Leaven.
28. Deed Through Creed.

SERIES III. 1889—1890.

6. A Child's Prayer.
9. Are We Better than the Heathen?
16. Myths in the New Testament.
20. Purim and Lent
23. War Against War.
24. Martyr's Day.
26. Ancient and Modern Saints.

SERIES IV. 1890—1891.

1. Westward—Not Eastward.
2. The Force in Nature—God.
5. The Law of Environment.
6. Benamin Disraeli.
22. Love as a Corrector.

SERIES V. 1891—1892.

1. Theologies Many—Religion One.
3. Shylock—The Unhistoric Jew.
5. Darkness Before Dawn.
6. On the Threshold.
8. Delusion.
12. Wanted—A Rational Religious School.
14. Civilization's Duty to Woman.
16. Justice, Not Charity.
17. A Personal Interest Society.
18. Ancient and Modern Idolatry.
19. The Law of Retribution.
20. Reverence to Whom Reverence Belongs.
21. Through Labor to Rest.
22. Children's Rights and Parents' Wrongs.
23. Slay the Sin, but Not the Sinner.
24. The Sanctity of the Home.
25. The Noblest Title: "An Honest Man."
26. The Highest Fame: "A Good Name."
27. A Plea for Noble Ambition.

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Renon.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
10. Did the Other Prophets Prophecy Jesus?
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12. Under the Lash.
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10. The Reign of Love.
11. The Reign of Religion.
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2. Secretary Hay and the Roumanian Jews.
3. "Lo, the Dreamer Cometh."
4. Quoth the Raven "Nevermore"
5. Quoth the Reason "Evermore."
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9. Envy.
10. Anger.
12. Infidelity.
15. Meaning of Virtue.
16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
21. Justice.
23. Our Debt and Duty to Dr. Wise.
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SERIES XVII. 1903—1904.

1. The Demands of the Age on the Church
2. The Higher and Lower Pleasures.
3. Is God or Man Unjust?
4. Canst Thou by Searching Find God?
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20. Optimism.
21. Realism.
23. Idealism.
24. Dowieism.
26. Trade—Unionism.

SERIES XVIII. 1904—1905.

3. "Turn Not Back."
5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
8. Complaints and Remedies.
9. Parsifal, the Triumph of Innocence.
10. Amfortas, the Torment of Guilt.
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16. Israel, a Nation, Race or People?
17. Israel, a Nation, Race or People? II.
19. Religious Training in the Home.
21. The Jew Militant.
22. The Jew Militant. II.
23. The Seder Evening.
24. Pharaoh and the Czar.
25. Some Questions in Morals.

SERIES XIX. 1905—1906.

1. "Seeing Evil, I Yet Have Faith."
2. The Election—And After.
3. *Exeunt* Irving and Jefferson.
4. The Jewish Pilgrim Fathers.
5. Much Profession—Little Practice.
6. The Fallacy of "Rich as a Jew"
7. What to do with the Russian Refugee.
8. If a Messiah Had Been Born.
9. The Brain versus The Heart
10. The Private versus The Public School.
11. The Club versus The Home.
12. Society versus Religion.
13. Lincoln, the Chosen of God.
14. The Poverty of the Rich.
15. The Wealth of the Poor.
16. Washington, the Great.
17. Signers of the Decalogue.
18. Esther—An Old Story, Yet Ever New.
19. Too Much and Too Little Parent.
20. More Beyond.
21. The Shekinah.
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Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 9th, 1906.

Events of more than usual interest attracted our attention during the past week. Congress opened in Washington. The President's Message, a magnificent document, as all his Messages have been, was presented to the people. In this city, the season of grand opera opened in a blaze of glory. Yet, not even these events, significant and absorbing as they were, have succeeded in crowding into the background the memory of the event that took place in this House of Worship, a week ago to-day. The unveiling and consecration of the John Hay Memorial Window of last Sunday has been the regnant theme of interest with the more than two thousand people who witnessed the ceremony, with the tens of thousands of people who read the elaborate accounts of it in our local papers, with tens of thousands of people throughout the land, to whom the associated press gave full descriptions of all that took place here a week ago. There seems to be but one opinion among those who were of the congregation which worshipped here last Sunday, that never before was witnessed, within church or synagogue, a service so impressive, so inspiring as that of a week ago; and, judging from the letters received from far and near, and from editorial comments in leading newspapers, the opinion seems unanimous throughout the land that never before was a tribute of honor shown such as we showed, a tribute that was as deserved by him to whom it was shown, as it was creditable to them who showed it.

Last Sunday's service still the absorbing theme.

As to ourselves, who were present at the service, many causes might be assigned for the extraordinary state of enthusiasm in which we have found ourselves, since last Sunday. The magnificent audience, the largest of the many large congregations that

Exaltation due to consciousness of duty done.

are recorded in the history of Keneseth Israel, the deeply impressive service, the inspiring music, the solemn ceremony of the unveiling and consecration of the memorial window, the many prominent personages in the audience, the distinguished speakers on the pulpit platform, one of them the Secretary of State, the other: Minister of Commerce and Labor, the other: former Ambassador to Russia and Germany, the beautiful sentiments to which they gave utterance*—these would ordinarily be quite sufficient to account for our exalted state of feeling. But, in the present instance, they do not account for all of it. There is a deeper source from which our feelings of exaltation rise, from a consciousness of having discharged a sacred duty, from a sense of profound satisfaction in having reared a memorial in honor of one whose noble service in the cause of justice and right has earned for him a place among the immortals of our land.

Our act of gratitude regarded by some an act of inspiration.

There have been those who have spoken of our memorial as an inspiration. We regard it as nothing more than a discharge of sacred duty, and it is our conviction that the exaltation of spirit and the joyfulness of heart which have ensued from it, are what we all might frequently enjoy, in kind if not always in degree, if we would oftener remember to discharge the duties we owe to those deserving of our gratitude.

Gratitude with many a lost art.

It is not strange that an act of grateful remembrance of noble service rendered should be regarded an inspiration, for, remembering benefits received has with many become a lost art. And one is at a loss what he should rather do, whether he should condemn their inappreciation or pity them for the happiness of which they deprive themselves.

Need of new beatitudes.

We have for some time felt the need of some new beatitudes, some that might cover certain lines of thought and action that have been left unprovided for by the justly celebrated beatitudes of the Rabbis of old, some that, when remembered and followed, might lessen the miseries, and materially add to the happiness, of life. And the first of these, we believe, ought to read: *Blessed be they that Remember.*

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* See Sunday Lectures, Series XX, No. 5.

Yea, blessed would they be who would put memory to its noblest uses. There are people who devote much time and care to the development of the power of memory, and some there are who perform prodigious feats of memory, and yet, neither happiness nor blessing is theirs. The reason is the memory they develop has for its goal increase of knowledge or of gain, or both, and not increase of happiness. There are those who know the contents of a thousand books, in a dozen different tongues, and yet cannot read a page of the human heart. There are those whose memory never fails them in solving the most intricate of national or municipal problems, and yet cannot solve the simplest of domestic problems, on the solution of which the happiness of the whole household depends. There are those who remember the prices of wares, the margins of profits, and yet do not know how to convert prices and profits into happiness. There are those who remember the names and dates of no end of kings and heroes and discoverers and inventors, ancient and modern, foreign and native, and yet do not remember their one-time closest friend, whose services and sacrifices made possible their advancement. There are those who know the art of building up vast enterprises, of mounting to lofty positions, of acquiring great fortunes, and yet do not remember the commonest teaching of all the Scriptures and all the histories and all the literatures of the world, the teaching that true happiness has its abiding place in the consciousness of duty done, in the pure heart, in the contented spirit, in the peaceful home, in deeds of kindliness, in words of appreciation, in sentiments of gratitude toward those who have deserved being loved and cherished and remembered.

Much unhappiness due to non-remembrance of source of happiness.

There is, for instance, much complaint over our bad citizenship. We are accused of a lack of appreciation of the priceless blessings we enjoy in this land of liberty, of voluntary submission to corruptions and tyrannies of all sorts. Exaggerated as these complaints may be, there is not one who, being acquainted with present-day conditions, will deny that there is considerable truth in these charges, not one who, being a student of our history, but will admit that things are as they

Bad citizenship due to non-remembrance of origin of our Government.

are because we no longer remember why and how our nation came to be founded, what sufferings the Pilgrim Fathers endured in the founding of it, what sacred legacies they bequeathed unto us, what sacred obligations we take upon ourselves, before God and all the world, when we assume the title of American citizen. Yea, blessed would our country be, if we all would but remember.

Want of reverence due to non-remembrance of creators of our blessing.

There is, to cite another instance, much complaint over our lack of reverence. We are charged with having little regard for the past, little reverence for the memory of those who sowed in tears that we might reap in joy It is thrown up to us that we have neither an All Saints' Day nor an All Benefactor's Day in our calendar, that self-esteem occupies so much of our mind that little room is left there for the esteem of others. Think of these charges what we may, a truth it is that we are not given overmuch to hero-worship, or to rearing monuments to those whose daring thought and heroic deed broadened our mental and moral horizon or broke the shackles from off our feet. Beyond a Washington's Day or Lincoln's Day, we have no other day on which to show reverence to the Makers and Saviors of our Nation, and the pittance of attention that even these receive at our hand is the best proof of our need of such a beatitude as Blessed are they that Remember, happy they who cherish the memory of their heroes and masters, so that, lifted by them to higher ideals, their own lives may gradually become loftier in purpose and more blessed in achievement.

Ingratitude still our besetting sin.

But, it is not toward past benefactors alone that we show ourselves deficient in appreciation. The living often receive no better recognition. Notwithstanding all that the past has taught us of the hideousness of ingratitude, it is still our besetting sin; notwithstanding all that past experience has transmitted to us of the happiness that a word of appreciation, of encouragement might conjure into life, we fail to remember what we have been taught, and, in forgetting it, rob ourselves of no end of happiness.

And worse still, by repaying with ingratitude those who have deserved well of us, we rob the world of no end of bless-

ings. For nothing so discourages doing good than seeing those treated ill who have done only good. One ingrate may stifle in a hundred hearts every seed of kindliness. One Goneril or Tito may make a thousand men and women lose every faith in the wisdom of doing good to our fellowmen. You recall the story that Shakespeare tells of Lord Timon of Athens, of him who had lavished his princely fortune upon his friends, but who, when fortune deserted him, found himself deserted also by his friends. You remember his losing all faith in human nature, his fleeing the world, his casting his lot with the beasts of the forest, his stripping himself naked, that he might no longer retain even the semblance of a man, so intensely bitter had grown his hatred of mankind. It is an exaggerated account that Shakespeare gives us of the consequences of not remembering benefits received, but he avails himself of exaggeration, as dramatists and orators and artists are frequently obliged to do, to bring home all the stronger the horribleness of the sin against which he wishes to create the bitterest hatred. We are deeply incensed as we read of the ingratitude shown to a king Lear, by his own daughters, to a Baldassare, by one who had been reared and loved as an own son, to a Timon by them whom he had deemed his closest friends. But that sin has by no means become a lost art.

Robs the world of many blessings.

It is true, in the world in which we move, cases such as these are exceedingly rare—and God be thanked for that. But there are kinds of ingratitude, of inappreciation, of kindness and sacrifices unremembered, of affections unanswered, of a word of cheer, of encouragement, of forgiveness, unspoken, that are fraught with evil consequences, and to which we all might plead guilty.

Types of Ingratitude.

We all have need of learning the new beatitude: Blessed be they that Remember. In some home, to-day, perhaps our own, there sits a wife, sad of heart, faded in looks, broken in spirit and strength. She was young and fair, gay and happy, once upon a time. For him she loved she left the home of her childhood, the friends of her maidenhood, the happiness of her youth. For him she toiled and suffered. There were promises in

Non-remembrance of sacred promises to wife.

abundance, promises of never-ending love, of inseparable companionship, of unswerving faithfulness. But promises are forgotten; no longer remembered are the days that are gone. He seeks elsewhere that happiness, that diversion, which once he found in plenty at the side of the wife, and in the midst of the children. Like a parched flower, drooping under the withering sun, and thirsting for the dew or rain of heaven, she sits and droops in her loneliness, her heart yearning for that look of affection, for that word of love, for that token of appreciation, that would again bring the love-light into her eyes, the glow of youth into her cheeks, the warmth of spring into her soul, the vigor of health into her frame. Oh, how blessed both might be, were he but to remember!

Non-remembrance of sacred pledges to husband.

Some husband carries deep within his heart a gnawing sorrow. Years ago he wedded a wife, for better or for worse. Lavishly he laid at her feet all that her heart could reasonably wish, all that his means could well afford. At the marriage altar, and before and after, she plighted to love and cherish and honor him with all her heart, in prosperity and in adversity, in joy and in sorrow. But a change has came over her spirit; simplicity has turned to extravagance, love of home to love of the world. Domestic life has become unattractive to her, her husband's companionship tiresome. Pleasure and pastime are elsewhere sought at ruinous cost, and at the neglect of husband and children and home. And yet, only a little exercise of memory may be all that may be required to restore that darkened, deadened home to its former light and life, memory of the vows that had been given, memory of the happiness that was theirs, when both sought and found their happiness in each other. Oh, how blessed both might be—were she but to remember!

Non-remembrance of sacrifices of parents.

There are parents to-day who mourn the loss of a child's affection. The son has forgotten his duty toward those who gave him life and love, toward those who toiled and slaved for his education, who raised him to manhood's estate, amidst infinite cares and trials and tribulations, who often sacrificed their last, and suffered want, that their child might not feel the pang of hunger nor the bite

of cold. To-day, he is a man of means, and mingles in a world above that of his parents. His visits to them have become rare; he little disguises that he is ashamed of their humble looks and lowly ways. And yet, that son is not bad at heart. All that ails him is want of memory. Could he but be made vividly to realize all that he owes his aged parents, how those eyes, now half-blind, watched that no harm come to him; how those hands, now palsied from weakness, labored deep into the night, that he might sleep long into the morning, undisturbed by care; how their backs, now bent with age, bore the burden of life so that he might enjoy to the full every happiness of childhood,—could he but be made to realize this, his heart would probably throb with emotions of gratitude, and he would find a joy in gladdening the hearts of the dear old souls, such as he does not find to-day in his neglect of them. Oh, how blessed they all might be, were he but to remember!

Non-remembrance of kindly deeds of friends.

There are two men in our midst who differ widely in worldly circumstances. The one is poor; the other is rich. Yet there was a time when the latter was yet poorer than the former, when of friends he had none, when the former took a kindly interest in him, shared freely with him of the little he had, secured friends and patrons for him, helped him in mounting step by step on prosperity's ladder. Now that he has reached the top, and is counted among the rich, he no longer thinks of the friend of his poorer days. And yet, it may be a fault of the memory rather than of the heart. He has neglected to keep a memory-book, a book in which conscientious entry might have been made of every kindness received, of every attention shown him, of every encouraging word or goodly counsel given him, and which entries might have been sacredly gone over by him, once every fortnight or month, to keep memory alive and affection warm. Had that man of whom we speak kept such a book, and had he turned to it, from time to time, and noted there the debts of gratitude still unpaid, he would not now be of that long line of ingrates that stretches its fell train back to remotest antiquity.

And how many of us are not guilty of charges equal or similar to the one just described? And how many of our

More often fault of memory rather than of heart.

guilts are not due to our neglect of keeping a Memory-Book. Some one has offended us, has slighted us, has, according to hear-say report, said this or that about us, or has neglected to show us attention at this or that occasion, and we are incensed, and in our anger we break off all friendly relationships, and we no longer speak as we pass by. Had we kept a Memory-Book, and had we turned to it in the moment of anger, we might have read there, how, once upon a time, when in great distress, when in deep sorrow, when in need of defense, no one aided, no one comforted, no one took up our cause as speedily, as heartily, as bravely, as he against whom, because of some trifle, our feelings of anger are now aroused. And anger would soon have turned into cooler judgment, and cooler judgment into forgiveness, and forgiveness into a return to the friendly relationship of former days.

Yea, blessed are they that remember to make note of benefits received, of favors enjoyed, of encouragement given, and that remember to turn to these notes in order to keep memory green and the heart warm. Blessed are they who remember what friendship and kindly aid meant to them when friends were few and aid was needed. Blessed are they who, remembering how a word of encouragement cheered them in their struggle and steeled them for harder, better, larger work, remember also to do to others as others did to them, remember also to bring to other hearts the cheer that was the light and life of their own.

Blessed be they that remember.

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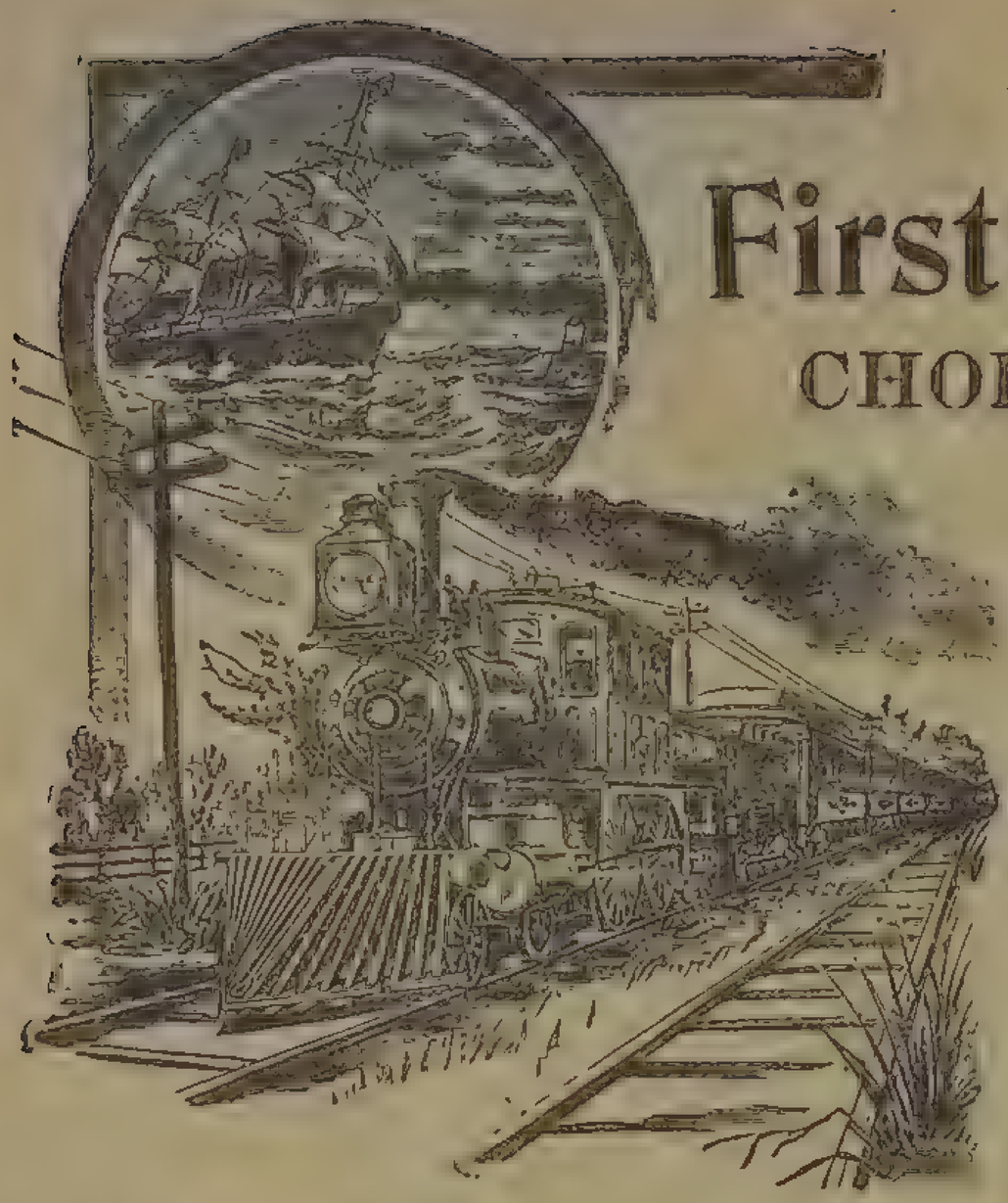

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A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 16th, 1906.

Among the many profound passages in the plays of Shakespeare, one of the most stirring is that spoken by Lady Macbeth in her sleep-walking scene, in which the author portrays with master hand a guilty memory wide awake, while the mind is sound asleep. And one of the saddest is the question that Macbeth asks of the physician: "Canst thou not pluck from the memory a rooted sorrow, raze out the written troubles of the brain, and with some sweet, oblivious antidote cleanse the stuffed bosom of the perilous stuff which weighs upon the heart?" The physician knows no cure for a disease rooted in memories of heinous guilt. And the theologian teaches that God has never intended a cure for a guilt such as weighs down the memory of both the Macbeths, that He has especially charged conscience with the stern duty of condemning to unceasing remembrance, to never-ending mental torments, him whose soul is stained with mortal crime.

There are guilts doomed to eternal memory.

But both physician and theologian agree that, while some things there are which can never be plucked from the memory, there are other things that do not come under the sentence of eternal remembrance, and which, the sooner they are forgot, the better it is for the mind and soul. As great a gift as memory is, there are times when forgetfulness is yet a greater blessing. Blessed as it is to remember what to our God, our fellowmen and ourselves, we owe, there are times when it is yet more blessed to forget that which, being constantly remembered, can only unfit us for our duties of life. There are things whose remem-

There are offenses the sooner forgot the better.

bering or forgetting is largely within our own control; there are memories which we can banish at will, and with whose banishment departs no end of suffering. More yet than acquiring the art of remembering there are those among us who need to learn the art of forgetting. Many a one among us has need of saying what Themistocles said, when Simonides offered to teach him the art of remembering, "Teach me rather the art of forgetting; for often I remember what I would not, and cannot forget what I would."

Some pine over errors committed in the past.

Some there are who fondly nurse memories of errors of their own of long ago, memories of harsh words spoken to those that deserved only kindness at their hands, memories of neglect of those whom to honor should have been their chief delight, memories of pledges broken, of promises unkept, of love unrequited, and those whom they wronged now gone forever beyond the reach of the voice or deed of penitence. And so they brood and pine, and waste health and strength while repining.

The error committed was wrong, wronger still to regret it forever.

True, it was wrong to have ill-requited those that loved you, those that deserved well of you. But, what is past can no longer be undone, and mere repining can only prevent doing the good that may yet be done. A yet greater wrong than the wrong regretted was that mode of expiation of former times, that devoted years, sometimes a whole life-time, in convent penance, in cloister-prayers, in desert isolation, instead of going forth and showing toward their fellowkind all the greater kindness for the kindness neglected in the years gone by. Making a graveyard of one's mind and spending the best part of one's life in raking over painful memories has never yet done good, neither to the dead nor to the living. Better far to let the past bury its dead and keep them buried. Better far to devote the present to remembering all the good we might yet do, and thereby bless our own lives and that of others.

Some pine over lost opportunity.

There are those whose unceasing plaint is their lost opportunity. Theirs was the chance of education, of a splendid career, and, had they seized it, they might to-day have ranked among the learned, among the great, among the rich of the earth.

True, it was wrong to have let pass unused such chances as were theirs. But wronger still it is to spend, in idly regretting, the time that might be used in turning to good account the opportunities that yet are theirs. Only he who is ready for the grave has a right to speak of lost opportunity. He who, notwithstanding lost opportunity, sincerely wishes to be yet somebody, to achieve yet something, and resolutely turns wishing into doing, generally finds the blessed fates speeding to his aid. To such a one neither vanished youth, nor empty purse, nor empty head, proves a serious obstacle. Such a one makes of lost opportunities stepping stones to future triumphs. Such a one forgets the past and thinks only of the future. There are men whose path to success has led over a dozen failures. Had they sat down after their first defeat to nurse their wounds, and to complain over their cruel fate, they would still have been nursing their wounds, they would still have been complaining over their cruel fate. Because they forgot their defeat, and tried anew, fate remembered them for final victory. It was by hope of the future and by effort in the present that their spirits were saved; vain regret over the past would have crushed them forever.

Wrong to have let opportunity pass—wronger still to waste present opportunity.

There is one who cannot live in peace with his neighbors because of certain shortcomings in their character. One is selfish, the other is vain, the third is ambitious, the fourth is unreliable, the fifth is grasping, and so on, and to such an extent has he been harping upon their failings that he is no longer able to recognize any good in them at all.

Some pining over others' imperfections.

True, your neighbors possess all the undesirable traits you have discovered, but they possess some traits besides, which you have not taken the pains to discover, traits that show a good heart, a noble mind, a generous spirit, a forgiving nature. Why will you not sometimes forget the other traits, and sometimes remember these? Are you so perfect that you will be satisfied with nothing short of perfection in your neighbor? What, if he were to pick at your faults as you pick at his? What if he were to forget your many good points as you forget his?

What of their own imperfections?

At an evening gathering, a number of statesmen discussed the character of the Duke of Marlborough, who had just died. Every one had had something unfavorable to say of him. Lord Bolingbroke alone had remained silent. Asked why he, who had known him best, had said nothing, he replied: "He was a great man, and I have forgotten all his faults." Were but we to keep our eyes upon the good points of our neighbors, how soon we would forget their faults!

All have need to forget much and to have much forgiven.

Only too often do we condemn in others the very faults we cherish in ourselves. How we do love a little gossip now and then, and how we resent it when others love it at our expense! How we do like honor for ourselves, and how we resent it when we find others fond of being honored! How we do love to think of ourselves first and to provide for ourselves first, and how we accuse others of selfishness for doing what we do! None of us are perfect. We all have our scars. We all have need to be forgiven. We all have failings that we would gladly see forgotten. Prince Bismarck was one day asked to write a sentiment in an album, on the same page on which Guizot and Thiers had written theirs. The first had written: "I have learned in my long life two rules of prudence, the first is: to forgive much; the second is: never to forget." Beneath this Thiers had written "A little forgetting would not detract from the sincerity of the forgiveness." Beneath this Bismarck wrote: "As for me, I have learned to forget much, and to ask to be much forgiven." Even so might we all forget much of our neighbors' shortcomings, seeing that we all have much to be forgiven for shortcomings of our own.

Some complain not having had fair chance.

There are those who think themselves grievously wronged by Providence. They have not been given, they claim, their proper chance in life. They have not been dealt with, they say, as others have been dealt with. Opportunities have been lavished upon others, while they have been left out in the cold. Others revel in luxuries, while they must eke out a miserable existence. Others have been highly endowed, have been given goodly form and attractive face and pleasing manner, while their appearance is unsightly and their ways and manner are unattractive.

True, it is somewhat of a handicap in life to be unsightly and unattractive, but a far greater handicap it is to be forever brooding upon what is not your fault, and what need not be your misfortune. By harping upon what you regard your unfair chance, and by envying the better chance of others, you but sour your spirit and envenom your mind, and develop that surly look and hostile tone that make your personality disliked.

Idly mourning is no cure.

There have been those who have been equally afflicted, aye, even more, and yet acquired a sweetness of spirit and attractiveness of manner that made them the loved and sought of all. The secret of the spell they cast over others lay in their forgetfulness of their own misfortune, and in their joy over the good fortune of others, in their conscientious efforts to do their duty in accordance with their means and powers, and in their resolution to accept cheerfully whatever comes to them as their reward. That mode of thought, faithfully adhered to, gradually developed within them sweetness and light, and spread over them a spiritual beauty infinitely more attractive than that of mere physical beauty and outer polish.

Greatness lies in turning handicap to victory.

And as to your being poorer than others, that, of all reasons, is the poorest for complaining against Providence. Your poverty may be your potential wealth, if you would but make use of it as others have. It is from among the poorest that our greatest men have risen. Instead of sitting and brooding over their want of a proper chance, they struck out boldly to create their chance, wrestled for years with adverse circumstances, and proved themselves victors in the end. Long ago the prophet taught that God's thoughts are not our thoughts, neither are His ways our ways. It may be because God wants you to be great that He started you small. If small you remain, it may be your work and not God's.

God wants you great, therefore, starts you small.

There are those who are unhappy to-day because they will not forget wrongs done to them, at one time or another, by this one or that one. A trusted friend has proven false to them. Some one on whom they had lavished kindness has repaid them with in-

Some cannot forget wrong done to them.

gratitude. Some one has undeservedly distrusted them, or has charged them with a guilt of which they are innocent. And so they feel aggrieved at him, and at the others, and at the world in general.

True, it is painful to be wrongly suspected or accused; it is galling to have kindness rewarded with ingratitude. But why visit punishment upon ourselves for wrongs done by others? Why cherish the memory of sins committed against us, which, for the peace of our minds, had far better be forgot. If we cannot prevent wrong being done to us, we can, to a large extent, prevent the wrong being remembered by us. By far the greatest pain from wrong done to us is derived, I believe, from our harping upon it. The more we pick at the wound the larger grows the festering sore. By picking at it, and especially by allowing others to help picking, the slight of yesterday becomes a deliberate insult to-day, and an unpardonable outrage to-morrow. By picking and picking, we may make a dangerous ulcer of a mere pimple, a grievous sore of what would have healed over night, had we left it alone.

They can prevent wrong being remembered.

Few are the offenses that cannot be forgiven, fewer still those that cannot be forgotten. Life offers far better work than sitting and ripping up old sores. The sooner others' wrongs toward us are forgot the better it is for our peace of heart. Let us rather dwell on the kindness that others have shown toward us, and we will have neither the time nor find ourselves in the mood to brood upon what can only wound our heart and disturb our mind. Our hearts ought to be a shrine far too sacred for storing unkind memories.

Offenses that can be forgiven and forgotten.

There are people who have strange notions of forgiveness. They will forgive, they say, but they will not forget. How much better it would be if they would forget, even without forgiving. This forgiving without forgetting, and forgiving only after punishment had been visited upon the offender, reminds us very much of the notion Heinrich Heine had of forgiveness. "I have the most peaceable disposition," says he. "My desires are a modest cottage with thatched roof, but a good bed, good fare,

Strange notions of forgiveness.

fresh milk and butter, flowers by my window, and a few fine trees before the door. And if the Lord wished to fill my cup of happiness, he would grant me the pleasure of seeing some six or seven of my enemies hanged on those trees. With a heart moved to pity, I would before their death forgive the injury they had done me during their lives. Yes, we ought to forgive our enemies—but not until they are hanged."

We do not for one moment think that Heine was serious in what we have quoted of him in the above. With him it was a mere witticism. But history knows of men with whom such teachings were stern realities, men who taught that to forgive is cowardly, to revenge manly, men who cut with a sharp instrument upon their right arm the name of the one who offended them, or who had the name of the offender called out to them, morning and night, not to forget his offense nor to allow their angry passions to grow cool. By thus nursing memories of things they should long since have forgotten, they were wreaking vengeance more on themselves than on the other.

Blessed they that forget.

There are offenses which to resent is manly. There are wrongs which to hate and strike at is executing the will of God, offenses that violate the eternal laws of God, laws of right, of justice, of liberty, which to tolerate would mean base subjection to insufferable tyranny, to unbearable outrage, to gross immoralities. It is not of these that we speak, it is of the other kind, mere social offenses, mere family misunderstandings; real or imaginary slights of friends, words spoken in haste, deeds done in a moment of passion, which no sooner were they said or done than they were regretted, or which to forgive and forget is God-like. It is of such offenses that the Bible says: "Thou shalt not hate thy brother in thy heart." It is of such offenses that the German proverb says "Wo einer dir ein Leid gethan, sollst du ein kurz Gedächtniss han," (Has some one done to thee wrong, do not remember it too long). It is of such offenses that the wisest experience says: Blessed are they that forget.

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16. Passover and Easter.
18. Who is Responsible (The State).
20. The Saturday and Sunday Sabbath.

SERIES II. 1888—1889.

9. The Ideal Commonwealth.
10. The Puritanic Sabbath.
13. The Messianic Age.
23. The 25th Anniversary of Corner Stone of K. I.
25. A Benefactor Honored (Rev. Dr. Wise).
27. The Removal of the Leaven.
28. Deed Through Creed.

SERIES III. 1889—1890.

6. A Child's Prayer.
9. Are We Better than the Heathen?
16. Myths in the New Testament.
20. Purim and Lent
23. War Against War.
24. Martyr's Day.
26. Ancient and Modern Saints.

SERIES IV. 1890—1891.

1. Westward—Not Eastward.
2. The Force in Nature—God.
5. The Law of Environment.
6. Benamin Disraeli.
22. Love as a Corrector.

SERIES V. 1891—1892.

1. Theologies Many—Religion One.
3. Shylock—The Unhistoric Jew.
5. Darkness Before Dawn.
6. On the Threshold.
8. Delusion.
12. Wanted—A Rational Religious School.
14. Civilization's Duty to Woman.
16. Justice, Not Charity.
17. A Personal Interest Society.
18. Ancient and Modern Idolatry.
19. The Law of Retribution.
20. Reverence to Whom Reverence Belongs.
21. Through Labor to Rest.
22. Children's Rights and Parents' Wrongs.
23. Slay the Sin, but Not the Sinner.
24. The Sanctity of the Home.
25. The Noblest Title: "An Honest Man."
26. The Highest Fame: "A Good Name."
27. A Plea for Noble Ambition.

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Renon.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
10. Did the Other Prophets Prophecy Jesus?
11. Model Dwellings for the Poor.
12. Under the Lash.
13. The Lost Chord.
14. Sabbath for Man, Not Man for Sabbath.
15. Give While You Live.
16. The Bubble of Glory.
17. Compulsory School Attendance.
19. A Plea for Home Rule in Ireland.
22. To-day.
24. The Red, White and Blue.

SERIES VII. 1893—1894.

1. Religions Die—Religion Lives.
7. Social and Religious Barriers.
11. Debt to Ancestry—Duty to Posterity.
17. A Father's Love.
23. A Sister's and Brother's Love.

SERIES VIII. 1894—1895.

2. My Creed.
4. How Not to Help the Poor.
6. The Stage as a Pulpit.
8. The Pulpit as a Stage.
10. Religion in the Public Schools.
12. "Hope Deferred Maketh the Heart Sick."
16. Post Mortem Praise.
18. The Better for Our Enemies.
20. The Worse for Our Friends.
28. The Israelite as a Husbandman.
31. Arms Against a Sea of Troubles.

SERIES IX. 1895—1896.

2. Ethics or Religion?
3. Faith With Reason.
5. Wherein Israel has Failed.
11. The Place of Prayer in the Service.
13. The Place of Music in the Service.
15. The Place of Ceremony in the Service.

SERIES X. 1896—1897.

2. The Guard Neither Dies nor Surrenders.
4. Thy People Shall be My People.
6. Whoso Tilleth His Soil Shall Have Bread.
8. The Mote and the Beam.
10. What Has Been Shall be Again.
12. The People Without a Country.
13. Uses and Abuses of the Pulpit.
15. Uses and Abuses of the Press.
17. Uses and Abuses of the Novel.
21. The Best Preacher—The Heart.
23. The Best Teacher—Time.
25. The Best Book—The World.
27. The Best Friend—God.
28. Ten Seasons of Sunday Lectures.

SERIES XI. 1897—1898.

1. A Wise Question is the Half of Knowledge.
3. Woe, if All Men Speak Well of You.
5. Good to be Great, Great to be Good.
7. Who is God that I Should Hear Him?
9. Noble Impulses are Speechless Prophets.
18. The Martyr Race.

SERIES XII. 1898—1899.

4. The Gospel of Joy.
6. The Gospel of Sorrow.
10. The Sunset of Life.
12. Old Memories and New Hopes.
18. 90th Birthday of Lincoln and Darwin.
20. The Voice that Calleth in the Wilderness.
21. Turning Parent and Child Toward Each Other.
24. Israel Weak, and Yet Strong.
26. Cyrano de Bergerac, the Story of the Jew.
28. Responsibility of the Rich.

SERIES XIII. 1899—1900.

1. "The Choir Invisible."
9. Chanukah Lights and the Christmas Tree.
12. The Will and the Way.
14. Individual Morality.
16. Domestic Morality.
18. Social Morality.
20. Sectarian Morality.
26. International Morality.
28. Isaac M. Wise—A Memorial Tribute.

SERIES XIV. 1900—1901.

2. From Better to Best.
6. Our Wrongs to Our Little Ones.
8. "We Jews."
10. The Diagnosis.
12. A Remedy.
25. A Time to Keep Silence.
26. "God's First Temples."
27. Daybreak.

SERIES XV. 1901—1902.

1. Preacher or Teacher?
7. The Reign of Right.
9. The Reign of the Soil.
10. The Reign of Love.
11. The Reign of Religion.
14. Boyhood and Girlhood—School Days.
15. Youth—the Age of Love and Matrimony.
18. Manhood—the Age of Labor.
21. Decline—the Age of Beneficence.
22. Death—the Age of Rest.
23. The Aftermath, Summary and Conclusion.
25. "Still Achieving, Still Pursuing."

SERIES XVI. 1902—1903.

1. A Wreath Upon the Grave of Emile Zola.
2. Secretary Hay and the Roumanian Jews.
3. "Lo, the Dreamer Cometh."
4. Quoth the Raven "Nevermore"
5. Quoth the Reason "Evermore."
6. The Cause of Sin.
7. Selfishness.
8. Avarice.
9. Envy.
10. Anger.
12. Infidelity.
15. Meaning of Virtue.
16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
21. Justice.
23. Our Debt and Duty to Dr. Wise.
24. The Two Redeemers.

SERIES XVII. 1903—1904.

1. The Demands of the Age on the Church
2. The Higher and Lower Pleasures.
3. Is God or Man Unjust?
4. Canst Thou by Searching Find God?
5. "Mary of Magdala."
6. The Battle Not to the Strong."
10. A Backward Look.
11. Not Congestion but Colonization.
12. No Morality Without Spirituality.
14. What Shall Our Children Read?
15. What Shall Our Children Believe.
16. The Russo Japanese War.
17. Egotism.
18. Altruism.
19. Pessimism.
20. Optimism.
21. Realism.
23. Idealism.
24. Dowielsm.
26. Trade—Unionism.

SERIES XVIII. 1904—1905.

3. "Turn Not Back."
5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
8. Complaints and Remedies.
9. Parsifal, the Triumph of Innocence.
10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
16. Israel, a Nation, Race or People?
17. Israel, a Nation, Race or People? II.
19. Religious Training in the Home.
21. The Jew Militant.
22. The Jew Militant. II.
23. The Seder Evening.
24. Pharaoh and the Czar.
25. Some Questions in Morals.

SERIES XIX. 1905—1906.

1. "Seeing Evil, I Yet Have Faith."
2. The Election—And After.
3. *Exeunt* Irving and Jefferson.
4. The Jewish Pilgrim Fathers.
5. Much Profession—Little Practice.
6. The Fallacy of "Rich as a Jew."
7. What to do with the Russian Refugee.
8. If a Messiah Had Been Born.
9. The Brain versus The Heart
10. The Private versus The Public School.
11. The Club versus The Home.
12. Society versus Religion.
13. Lincoln, the Chosen of God.
14. The Poverty of the Rich.
15. The Wealth of the Poor.
16. Washington, the Great.
17. Signers of the Decalogue.
18. Esther—An Old Story, Yet Ever New.
19. Too Much and Too Little Parent.
20. More Beyond.
21. The Shekinah.
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A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 23d, 1906.

Of a higher grade than the usual run of plays is the one that is being performed in our city at the present time, and that bears the title *The Lion and the Mouse.* It tells truths worth hearing, exposes evils that well deserve exposing, and sends the listener home the better and wiser for having come. Yet, there is one remark made in that play, which, at first, I thought, might have been left unsaid, but, after further thinking, I came to the conclusion that it was, perhaps, just as well that it was said, inasmuch as it helped to attract attention to the view held, both by the stage and the audience, as to the present-day place of religion in society.

A fling in a recent play.

The hero of the play, in resolving to break the fetters that hold him tied to a rich but tyrannical and unscrupulous father, states that he will go West, study law, and shift for himself. To whom the father sneeringly replies: "Perhaps you had better go to church, study theology, and become a preacher." The playwright evidently felt that it was about time to introduce a little laugh in his rather sombre play, and so he indulged in a fling at the expense of religion. It did raise the desired laugh, and an unmistakable one at that.

At the expense of preacher.

That laugh meant that to the mind of playwright and audience few things could have seemed more ludicrous than a multi-millionaire's son studying theology and becoming a preacher. Of all professions, there is not one that could have seemed less profitable, less desirable, more looked-down-upon by the money-maddened world than that of the preacher.

To show profitlessness of his profession.

Neither of them were apparently aware that there was a time when even the wealthiest knew of no higher honor than

A time when such flings not indulged in.

consecrating their sons to the service of the Lord. But that was at a time when higher ideals permeated society than that of accumulating vast fortunes. That was the time when another God was worshipped than Mammon, and when other distinctions were sought than those of mere FINANCIAL SUCCESS, that idol which, as Taine said, "unknown a century since, is to-day the sovereign ruler of all lives," which to reach, men make of life a slavery worse than any that afflicted mankind in the past, which to reach, men stop at nothing, scruple at no crime, which, not to lose out of sight, mothers sing as lullabies to their children in the cradle, parents din into the ears of their sons and daughters entering the marriage age, educators, newspapers, magazines use as spurs to urge on the young towards those dizzying heights of fortunes to which the almighty multi-millionaires have raised themselves from the lowliest walks of life. This was made strikingly manifest, not long ago, in one of our schools, when a teacher asked her class of boys to write the name of the one they would wish to become like, and to give their reason why. By far the largest number cited the name of one or the other of our great money-kings, and gave as reason that they would then have all the money they wanted. A few gave the name of the President. One named a noted prize-fighter. Not one wished to become a preacher. A century ago, such a list would have contained the names of Shakespeare, Goethe, Raphael, Fulton, Columbus, Beethoven, and would have included preachers such as Savanarola, Martin Luther, Roger Williams, Tillotson, Massillon.

The preacher in our day has ceased to have a mission and a message to a large and influential class of moneyed people.

Preacher regarded good enough for women.

To these his office has become unintelligible, and, in accordance with their judgment, wholly unnecessary. For all the need that most of our men of wealth have of the church, it might as well be closed or converted to some exchange or bank or mart. In the generosity of their hearts they will allow that the church probably exercises some good on the rabble, on the poor, on the children, on the women-folks. By instilling fear of a God

or of a Hereafter, they argue, it keeps the rabble in check, keeps the hand of the poor off the lives and property of the rich, keeps the children in the paths of right, keeps the unreasoning mind of women pure and sweet and satisfied. But for the women-folks, they claim, the preacher's profession would long since have ceased.

God be thanked for so much at least that the church has still a hold upon the women. Having them, the home is still sacred, family-life still inviolable, the nation still secure. Take religion also from our wives and mothers, from our sisters and daughters, and you may, indeed, say farewell to the purity of the home, to the peace of society, to the integrity of the nation. God be thanked that our women at least have been strong enough to keep their hearts and minds uncorrupted by the gross materialism of the age, that they recognize higher ideals in life than mere gold, nobler treasures than stocks and bonds. One such woman, and even though she have little of worldly goods, is a greater benefaction to society than a thousand such multi-millionaires as the play of *The Lion and the Mouse* depicts. One such woman adds greater strength to our nation than do all the enterprises of God-spurning, preacher-despising, financial men.

God be thanked for idealism in women.

That laugh that followed the unscrupulous capitalist's sneering remark against preachers explained to me a number of things. It told me why there is so much corruption in our present-day society, why such rascally capitalists as the one depicted in the play mentioned are everywhere honored and courted and aped, instead of being publicly branded as thieves and scoundrels, and their names made a hissing and a by-word among the people. It told me why so much thievery in positions of public trust, even though well known, goes unpunished. It told me why infidelities and divorces are increasing in alarming numbers, why perjury has become the crime of the age, why suicide, especially among men, has more than doubled during the past fifteen years, why penitentiaries and other penal institutions are crowded as they have never been crowded before.

Attitude towards church accounts for corruption of age.

What should check corruption, when there is no belief in a God who is Himself holy, and who asks holiness of them that believe in Him? What should check thievery, when there is no belief in a God who has written upon the heart of man the command: "Thou shalt not steal?" What should check infidelity and divorce, when there is no belief that true love is of God's implanting, and they, whom the Lord has joined, shall never be sundered by the hand of man? What should check perjury, when there is no belief in a God from whose all-seeing eye nothing is hid? What should check crime in those in whose hearts no divine voice says: "Thou shalt not covet anything that is thy neighbors?" What should check suicide, when there is no belief that there is a God, and that life is of God, and that, therefore, life is sacred and inviolable, whether it be our own or that of another?

Without God-belief nothing to check evil.

Our age will pass down as one of the most remarkable in the history of human effort. Never before has there been such far-reaching, world-embracing enterprise, never such advance in the sciences and industries, never such aggregate wealth and such individual fortunes. But, with all the wonders of our age, it will be known to future generations as one of material rather than spiritual wealth and progress. It has been rich in producing multimillionaires, organizers of vast trusts and corporations, founders of mighty industries, but poor in men of the spirit, men touched with the divine afflatus, preachers with tongues of fire, prophets of the heavenly vision, emancipators and redeemers from tyrannies and oppressions, men loving truth more than their lives, and braving all and suffering all for truth's sake, men whose names thunder down the ages, and are remembered in book and in song, on canvas and in stone, long after the Croesuses are buried in oblivion. There has been might in our hand, but feebleness in our heart; light in our brain, but night in our soul, because there has been in most of the rulers of the world of finance no belief in God to spiritualize their lives, no faith to consecrate the work of their hands.

Notwithstanding vast wealth our age unfruitful.

Scoff as they will at the preacher, their scoffing cannot blot out his story of achievements that far exceed in universal

blessing those which all the multi-millionaires have yet bestowed upon human kind. Their desire for the passing of the preacher and for the closing of the church may but be akin to the wish of those people of the Bahama Islands, who, living by the wreckages of ships, asked of their departing colonial governor to recommend to the home government the tearing down of the light-houses, that their wreckage-business might prosper all the more. There is little doubt that tearing down the spiritual light-houses of the people would prosper all the better the nefarious doings of certain of our financial men.

The fruitful ages have been the spiritual ages.

Turn to whatever history or literature we may, we never fail to find that the ages of enduring fruitfulness have been those in which spiritual and not material interests swayed the hearts and minds of the people, and that every new epoch in the world's history was inaugurated by some spiritual leader. Not all the Pharaohs have bequeathed blessings such as Moses has transmitted to posterity. Not all the Alexanders have made the conquests that Saul of Tarsus made. Not all the Cæsars have won the victories that Jesus of Nazareth won. Not all the Medicis, with all their power and gold, wielded the influence that Savanarola, the preacher of Florence, wielded. Not all the emperors and kings and mighty armies did for the reformation of Christianity what Martin Luther did, single-handed, with no other power than that of the spirit. Not all the Astors and the Goulds, have wrought for the peace and liberty of our Nation as Roger Williams wrought, as wrought Henry Ward Beecher in the days of our civil war. Not all the men rated highest in our mercantile agencies have done for the elevation and better understanding of the American Jew the work that was wrought by Isaac M. Wise, the preacher.

The benefactors of mankind found their inspiration in God-belief.

Belief in God, belief in the divineness of right and justice, in the superiority of the spirit over matter, devotion to the true values of life instead of the pursuit after empty baubles, the enrichment of heart and soul, the enlargement of mind and spirit instead of enrichment in mere gold, enlargement in mere estates—these have constituted the source of inspiration and enthusiasm of all strong workers, of all far-seeing reformers

and liberators, of all great achievers. No enslaved people has ever been led to liberty across a Red Sea by one of these church-scoffing and preacher-sneering millionaires. No mere money-grubber has ever had the courage to appear before a Diet of Worms, and, in the face of sure death, plead for the eternal rights of man, has ever had the manhood to prefer a hangman's rope to all the gold of Florence, to endure the bitter cold and raging storms of a midwinter in the primeval forests of Rhode Island, rather than yield in his struggle for man's inalienable rights to liberty of conscience.

Found their strength in their faith.

Belief in the God of right steeled their arm in the battle for the right. Belief in the God of truth fired their soul for truth. Belief in the God of justice made the men of the godly mould give to the world all the justice it commands to-day. Belief in the God of love inspired thousands upon thousands of men and women to consecrate their lives to the service of man, made them healers of the sick, messengers of good tidings to the sorrowing, comforters of the heavy-laden, helpers of the helpless, guides of the straying and erring, with no other reward than the consciousness of having served their God in having helped their fellow-kind. Belief in God is to-day the solace and stay, the light and comfort of millions of homes, affords, to-day, in humble cottage, in poverty-stricken tenement, a peace and joy such as cannot be found in all the mansions and palaces of all the church-scorning and preacher-scoffing multi-millionaires.

The misery of the unbeliever.

Who, that saw that capitalist in the play of *The Lion and the Mouse*, envied him his gold or his gorgeous mansion? Who did not recognize in him a type of character all too common in our day? What warmth, what cheer, what compensation in such a life? No God to stay him. No true friend to confide in. No affection to comfort him. No joy of heart and soul for all his labor and unrest. His past is stained with many dark memories; his future is darker still. For him there is nothing beyond the grave, and in the grave there is no enjoyment of all his laboriously and unscrupulously accumulated wealth. His brain has been but a money-generating machine, his heart-beats have been but the throbs of an engine, grinding out so many dollars at every throb, like one of the money-making machines in our mint.

Blessed ye, who, by your presence here, show that you have the courage to brave the jeers and sneers of those who, having found gold have lost their belief in God, who, having acquired a fortune, think they have no longer need of a God. Hold on to your faith as the greatest of all the treasures of life. Hold on to your faith, if you value peace and content, if you honor virtue and right. Having religion, you have anchorage. Having religion, life has a purpose, your future has a goal, and your living a godly life becomes a necessity as much as a pleasure. Life without faith is like sailing the seas with compass and rudder gone, with light-house extinguished, with shoals and reefs abounding in the course, on which the bark is sure to founder, even though it be built of the strongest oak, and its mast be of the stoutest pine, and it be manned by the best of officers and crew. Without a firm faith in a God, who bids man to love the truth and to pursue it, to hold on to righteousness and never to forsake it, to trust to the future that shall make clear what here is not understood, and that shall make right what here seems wrong—without such a faith, there is no manhood, no womanhood, no sacrifice, no heroism, no martyrdom, no self-restraint, no fear of a hereafter.

Faith the greatest of treasures.

In vain have been all the attempts at substituting other things for a belief in God, and at achieving the same blessed ends. Gold has been tried before, and has failed. Laws and schools have been tried, and they too have failed. As little as a candle can replace the light of the sun, or as a sprinkling-can can replace a saturating rain, so little can substitutes do the work of religion. For a while, all may go well, and the substitutes may get credit for what is still the result of ages of work by religion. But gradually these influences pass away, and, after a season of riotous excesses, of gross immoralities, of open vice and crime, of brutal oppressions and outrages, there is invariably a return to the belief in God. When France had had enough of the guillotine, she voted to dethrone that painted courtesan whom she had vociferously coronated as *goddess of reason*, voted to re-establish the belief in God, and to rededicate her churches, in which she had stabled her horses, for instruction in godliness.

In vain all substitutes for religion.

Whatever your losses, let not your faith be one of them. Hold on to it, even though all else must be surrendered. The time is sure to come when you will find its possession a blessing far outweighing every other treasure of which you have been deprived. There exists a poem in our language, called *Losses*, that was written by Mrs. Frances Browne. It tells of a pilgrim band, seated, one day, upon a wild sea strand, telling each other of the losses they had sustained. One told of a ship, freighted with precious store, gone down to the bottom of the sea. Another told of a once fair face, full of richest promise, sunk to the lowest depths of sin and shame. Another told of hopes, that promised glory and fame, crushed forever. Others told of yet other losses as sad and yet sadder than these. At last one spoke with face sadder than that of all the rest: "You have lost hoards of gold, and hopes of youth and love, and bauble of fame, but mine has been a loss far exceeding yours, I have lost my faith." Spake his fellow pilgrims with one accord: "Compared with thine, small, indeed, have our losses been, thine has been the greatest loss of all."

Greatest of all losses, loss of faith.

I know of few poems which I would rather have children inscribe upon their memories, few poems of which I would rather see mothers make lullabies, few poems which I would rather see parents give their sons as parting benediction, or to their daughters as wedding dower, than the one just cited, that tells of the loss of faith as the saddest of all the losses of the human heart. Even though parents have little else to give their children, they give them the richest of all treasures when they send them into the world with God in their heart. With God in their heart, there will be no temptation which they will not be able to resist, no trial which they will not be able to bear, no ambition which they will not be able to control, no obstacle which they will not be able to surmount, no loss which they will not be able to compensate, no darkness which they will not be able to illumine, no gain which they will not be able to turn into blessings for all. Having God, their lives of noble self-control and blessed usefulness will reecho the joyful refrain of the countless millions of believing souls that have gone before: "Blessed are they that believe."

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Blessed Are They That Doubt

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Blessed Are They That Doubt.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 30th, 1906.

There was joy in the hearts of millions of faithful Christians last Christmas morn, because of the anniversary of the coming upon earth of Him whom they worship as Son of God and Redeemer of mankind. And there was sadness in the hearts of others, because of their loss of the faith of their childhood. Try as they may, they can no longer believe in the gospel story of the miraculous, virgin-birth of Jesus, of angels having hailed his birth in the opened heaven, of a star having left its orbit for the purpose of guiding strangers to the new-born babe, of laws of nature having been suspended or reversed at his will or for his purpose, of his having come on earth for the sole purpose of being put to death so that by his sacrifice all mankind might be saved, of his having returned from death to life, of his having bodily ascended into heaven to take his seat as God, the Son, at the right hand of God, the Father.

Sadness over loss of faith in Christmas story.

It is sad to lose beliefs and fancies of childhood, but, with the true doubter, such losses are not without their compensations. New faiths take the place of the old, and the new, in time, afford the more satisfying belief. The story of human progress is an unbroken story of such sadness. There has never been an age when thinking men have not been obliged to break with beliefs of their childhood, and when they have not suffered because of such breaking away. Yet, out of such suffering have grown the riper faith, the larger thought, the greater liberty, that are the joy and blessing of the civilization of to-day. On the day, on which man first dared to doubt, there was witnessed in the world of thought a creative act resembling that which is narrated in the opening chapter of the Bible, the darkness that

From such sadness grows later, higher joy.

hovered over the deep lifted, chaos began to give way to order, and through the universe resounded the divine *fiat:* "Let there be Light!" Wherever the light shines to-day, there the hand of doubt kindled it; where the world is still dark and cruel, there the doubter is not found, or he is not suffered to exist.

Every reform product of doubt.

There has never yet been a great reform but that some great doubter inaugurated it. The history of human progress is, to a large extent, a biography of the men who, discontented with false beliefs, with crumbling institutions, with obsolete laws and customs, who, doubting the wisdom of continuing to adhere to them, who, finally convinced that further adherence meant enslavement of the human mind or surrender of human rights, dared to denounce the false and to clamor for the true, dared to break away from the old and to strike out for the new.

Great believers have been persecuted as unbelievers.

In the eyes of the Chaldeans of old, Abraham was but a doubter, an unbeliever, for daring to express disbelief in their gods and institutions, and for promulgating a new God. In the eyes of the Pharaohs, Moses was a rank atheist, in denouncing the gods of the Egyptian pantheon, and a dangerous rebel, for demanding laws such as are found in his Moral Code. In the eyes of the despots of old, the prophets of Israel were atheists and anarchists, for daring to denounce the gods of wood and stone, and for preaching a God of righteousness and justice. Both Buddha and Zarathustra were branded atheists, because the one would have nothing to do with the gods of the Hindus, and the other with the gods of the Persians. Socrates was put to death, Anaxagoras was condemned to life-long exile, and Galileo to years of imprisonment, because the one implanted higher God-ideas than those that had been taught in Greece, and because the other taught that the sun was a ball of fire and not a god-driven chariot, and because the third taught that the earth revolved around the sun, and not the sun around the earth. Pious John Huss was burnt at the stake as a heretic; the God-fearing Luther almost shared the same fate at the hand of a Pope who was an undisguised infidel; the "God-intoxicated" Spinoza narrowly escaped assassination for refusing to comply with an outworn ceremonial.

The world does not speak of them as doubters and atheists now, and it is even deemed a sacrilege to breathe the word atheist in connection with their names. The passing centuries are, indeed, great rectifiers of error. The atheist of one age is the religious leader of the next. Church-historians of our day consecrate as saints those whom contemporaneous writers branded as devils.

Atheists of one age religious leaders of next.

And yet, notwithstanding these generally recognized truths, the doubter of our day has still a hard time of it. Notwithstanding the honor the present generation shows to the misunderstood of former ages, it does not yet understand the doubters of its own time. The world has not yet learned to appreciate that true doubt is but another form of belief, is often but the chrysalis of a developing, heaven-soaring faith.

Doubters still have hard time.

There is no lack of appreciation of believers, and they are certainly deserving of all they receive. Would, it were in our power yet greatly to increase that honor, for, increased honors might increase the number of believers, and an increased number of believers would greatly increase our peace and happiness.

Believers appreciated.

But, we have not yet learned to bestow a well-deserved meed of praise upon the earnest doubter. Society has profited much from the believer, but not less from the honest doubter. And there have been times when misguided believers proved themselves enemies of religion, and honest doubters its true friends. Not all the doubters that have ever been have inflicted the evil upon religion which those bigots and fanatics inflicted, who, in the name of a God of love and right and justice, persecuted, outlawed, hounded, executed, tortured, burnt at the stake, tens and hundreds of thousands of human beings, for no other crime than differently interpreting the Scriptures, or differently comprehending the attributes of the Unknowable God, or of the nature and mission of Jesus, or of the purpose and function of prayer and ceremony. And not all the sacrifices that have been offered, nor all the ceremonies that have been performed, nor all the prayers that have been uttered, have done for the

Doubters likewise deserving appreciation.

constant rejuvenation of religion, for its gradual shedding of false and borrowed accretions, for its gradual evolution from the lower to the higher, from the mythical to the rational, from the ecclesiastical to the divine, from the tribal to the universal, what honest doubt achieved.

Religion has profited from doubt as from belief.

Somewhere, in Greek mythology, we read that Hercules was much persecuted by Juno, but by virtue of that persecution he was enabled to perform those mighty deeds of valor that won for him a place among the immortal gods. Upon making his appearance in the Olympian halls, before the assembled gods and goddesses, he made his first obeisance to Juno, saying that, but for her persecutions, he would not now be one of the gods. So might religion make its first obeisance to honest doubt, and say that, but for its criticisms, for its pointing out the untenable and the untrue, for its mighty combat with bigotry and intolerance, religion would still have been the degrading polytheism, the base idolatry, the cruel persecutor, which honest doubt forced it to cast aside, and which form it still has in those lands, and among those people, where doubt does not exist, or where the doubter is not suffered.

Persecutors often the atheists.

So accustomed have we grown to hearing such men as Darwin, Spencer and Tyndall, as Voltaire, Thomas Paine, Ingersoll, denounced as infidels, that we no longer challenge the statement, and we accept as truth what is but an invention of ignorance or malice or bigotry. To me, it is often a question who the real atheists are, the denounced or the denunciators. I am often reminded of the words the venerable Polycarp spoke, when about to be burnt at the stake for refusing to believe in the Roman gods. The Pro-consul, moved by the venerable appearance of the bishop, and desirous of saving him from so cruel a death, asked him simply to say the words: "Away with the atheists!" Polycarp fixed his eyes upon the vast throng that filled the amphi-theatre of Smyrna, and that was eager for his death, and, making a sweeping gesture at them, cried aloud: "Away with *these* atheists!" and bravely died the martyr's death.

I have, time and again, found more religion among men denounced as irreligious than among men who prided them-

selves on their orthodoxy. I have seen more of God in the lives of men denounced as godless than among men who paraded their holiness. I have discovered more faith among men branded as doubters than among men who regard themselves as pillars of the church.

Doubters often the truest believers.

What is religion but a means toward a definite end, and that end: the leading of a righteous life? Toward the attainment of that end, one makes use of one set of creeds formulated by one set of men, another of another set, a third of a creed of his own. When each attains his end by his own means, who dare say one is better than another? What may be the best for one, may be the worst possible for another.

And who dare call him a doubter who, for the attainment of his goal, prefers following the creed formulated by himself to that formulated by men who lived many hundreds or many thousand years ago? And as in our conception of God, of the soul, of the hereafter, as in our theories of the origin of the universe and of the creation of man, we all deal with inscrutable mystery, who dare say that his conception alone is truth, and all else is false. And as every Bible represents the attempt, by different people of ancient times, at reaching the truth, who dare say that his Bible alone contains the only true revelation of God, and that every other Bible is a base imposture? And as some men have found in books other than biblical their rules of right and their law of duty, who dare say that these men are to be denounced as unbelievers for not finding them in this or that Bible?

Absolute truth revealed to none.

It is true that Darwin and Spencer and Tyndall and Huxley, and other master-scientists and philosophers, did not find their God-conception in the Bible. Yet who dare accuse them of not having had a God-conception as lofty as the loftiest of others? Each of them confessed belief in a Power Supreme. Each bowed reverently before the Unknowable Ultimate, the Eternal Mystery, the Infinite, Creative Energy, from which all things have proceeded, and which rules the whole universe. "Give me matter," says Kant, "and I will explain the formation of the world; but give me matter without a God and I cannot explain

The faith of great scientists and philosophers.

the formation of a caterpillar." "I have scrutinized all the materialistic hypotheses I know of," says Clark Maxwell, "and found that all of them need a God to make them workable." "All nature is permeated with divine spirit; who speaks of spiritless matter tells of his own want of spirituality," says Haeckel. "We must either open our doors to the belief in creative acts, or confess our ignorance of matter," says Tyndall. "We cannot escape the conclusion that life was originally breathed by *the creator* into a few forms or into one," says Darwin. "One truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he (the man of science) can neither find nor conceive beginning or end," says Spencer.

The belief of great "unbelievers."

It is true that Voltaire, Thomas Paine and Ingersoll have had much fault to find with much of our Bible. Who may, therefore, charge them with having lived godless lives? No man ever championed the cause of truth and right and justice as Voltaire championed it. For a score of years he was the public conscience of France. Love of justice was his ruling passion. Defense of the weak and wronged was with him a form of religion. He detested and denounced war, slavery, intolerance, oppression. He advocated prison-reform and the abolition of capital punishment. Into the teeth of a hounding church, he flung the charge: "Ye call yourselves followers of Jesus, if so, be ye lovers of men instead of servants of the devil, be ye benefactors of mankind, instead of butchers and murderers."

Who may charge a Thomas Paine with godlessness? In the very opening sentence of his much-denounced but little-read book he declares: "I believe in one God, and I hope for happiness beyond this life," and the principal creed of his religion he declares to be: "The world is my country, and to do good is my religion."

Who dare charge Ingersoll with infidelity? He professed no belief in the kind of God that is taught by some denominations or that is pictured in some parts of the Bible, nor did he subscribe to certain dogmas and doctrines that are masqueraded as religion in some churches. But by his life and love he showed that he had God in his heart even if he had Him not

on his lips. And in his darker hours, his eyes discerned faint sparks of light glimmering across the dark sea of mystery, that lighted up his soul, and that made him speak such hopeful words as those he uttered at the grave of his brother: "In the night of death hope sees a star, and listening love can hear the rustle of the wing."

Yea, they all doubted much, and they had much to doubt. Had they had, in the days of their first questioning, the kind of faith that now obtains in some of our churches, had they heard, in the days of their childhood and youth, the liberal views regarding the Bible, the Hereafter, the Sabbath, that now are held in some of our churches, they might have been counted among the strongest supporters of religion. But, had they and their kind not doubted, we would not have had our advanced creed of to-day. They had to doubt, in their day, so that we, in our day, can believe. They had to uproot the false, to lop off the dead, to cut away the bizarre and fancied and borrowed, to purge away the unwholesome and impure, so that faith might stand to-day, cleansed and purified, on rational, reasonable ground.

From their doubt has risen our higher creed.

Theirs was a creative, a corrective, but not a destructive doubt. They sought truth and not falsehood. They sought light and not darkness. They wanted to believe, therefore did they uncover error. They wanted a God, therefore did they tear down the immature conception of Him of primitive times.

Their doubt a purifier.

Never brand such as these as infidels or unbelievers or scoffers. That infamy belongs to those who deny without thinking; who disbelieve without knowing the reason why; who tear down without building up; who rest not until they have robbed others of their faith; who make sport of what to others is sacred, for the mere sport of it; who introduce darkness and hopelessness and despair where hitherto there had been light and cheer and comfort; who, with every evidence of law and order and harmony and creative energy about them, see only chaos and chance and accident; to whom all is right that ministers to their appetites and that serves their self-interest, who scruple at nothing, be it never so base, so long as it heightens their

Only the godless in deed are the godless in heart.

self-gratification; whose creed is: "Mammon alone his god, and Pleasure his only prophet;" who come from nothing, live for nothing, and pass into nothing.

The true doubter is serious, and very much in earnest. He is a seeker of truth. He is troubled about his faith, and he rests not until he has what, in some measure, quenches the thirst of his soul. He never ends in mere denial. He generally arrives at some positive truth. For a time, he may see one after the other of his old beliefs die out, and the world of faith grow dark. But, bye and bye, in the darkest night, there appears a faint spark, a glimmer, that gradually grows brighter and brighter, until it sheds a radiance and warmth and cheer such as he had never enjoyed before. When the *Miserere* is sung in the Sistine Chapel, at each strophe a light goes out. The chant wails on, growing sadder as the chapel grows darker and darker. But, when all the lights are out, and the darkness hides everything, then a voice begins to sing, softly at first; then a light begins to shine, other and stronger voices join, other and brighter lights begin to flame, till the whole chapel is again bathed in light, and filled with song of joy and hope. Such are the darkening and brightening stages of the soul that honestly doubts.

True doubters become true believers.

Being a creative thinker, the true doubter compels others to productive thought. He obliges thinking believers to get their faith in order, compels renovation and purification, makes people discover the weak and leaky places in their creed, as a storm discovers the sprung girders, the weakened rafters, the rotten shingles of the house. Men may dislike the doubter, but they are obliged to hear him; they may abuse him, yet are compelled to follow his lead. He is in the van of the march of progress, and when the period of unrest, of change, of wandering is over, men generally find that, under his leadership, they have mounted to higher plains, where they breathe a purer atmosphere and enjoy a larger horizon.

True doubters the vanguard of progress.

Hail, ye, the doubter, therefore, even as you hail the believer. The one is chosen even as is the other. Blessed are they that believe. Blessed are they that doubt.

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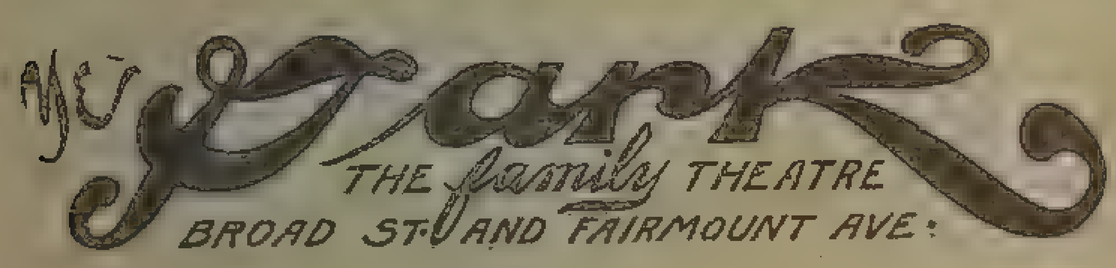

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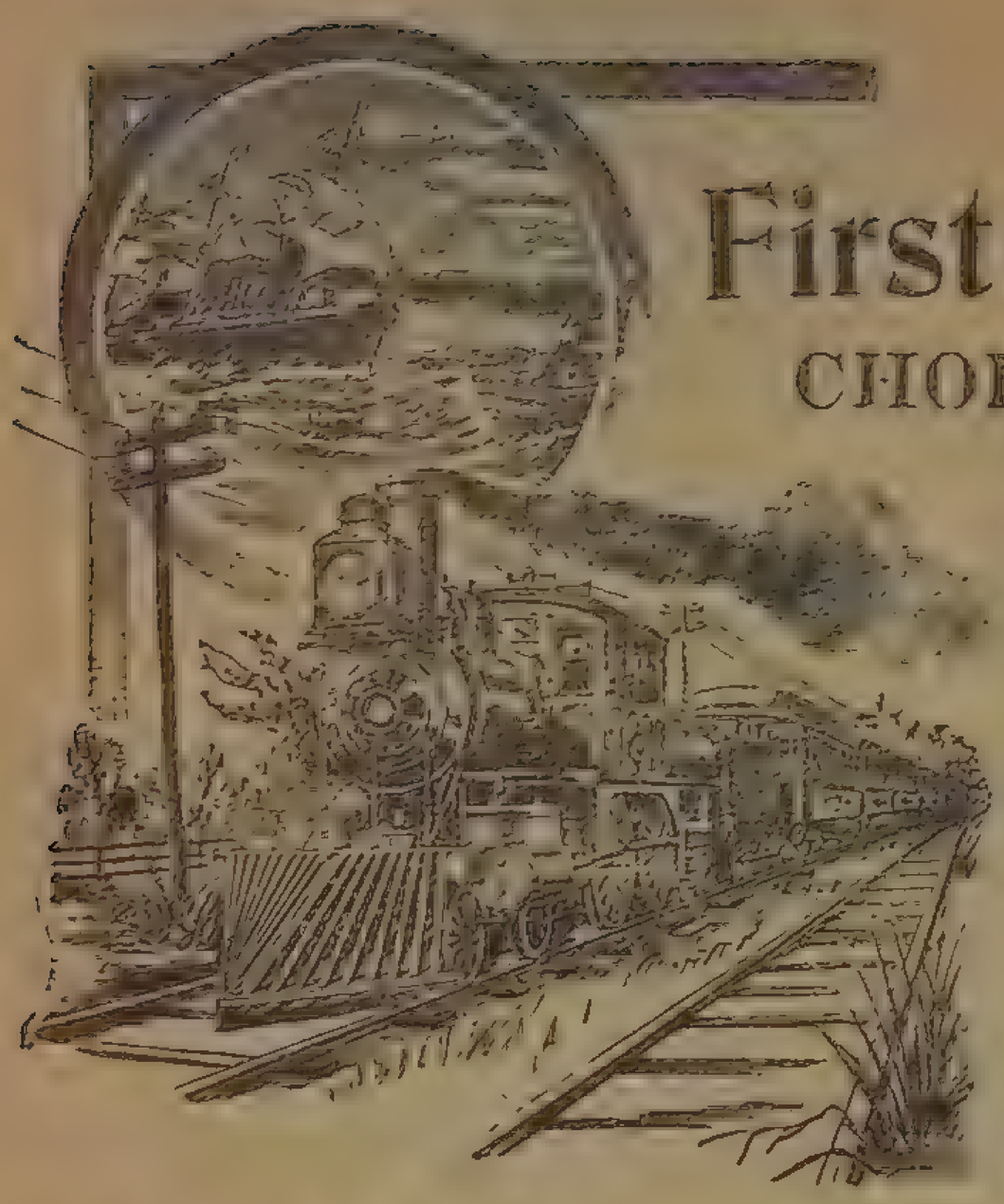

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Blessed Are They That Labor.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 6th, 1907.

At a little social gathering, some time ago, a young lady teacher quite surprised me with the remark: "To-morrow I have to start work again. I just hate work. I wish I could be a society young lady, and take it easy as she does." "You do not mean what you say," answered I, "from what I know of you, I feel sure that the insipid, purposeless, and yet laborious life, the young society woman is obliged to live, would tire you much more than does now your noble occupation."

A noble worker's ignoble wish.

And so would it tire any young woman of average intelligence, who is fortunate enough to be a trainer of young minds, or who is filling some other mission in life.

True, it is taxing to be confined, so many hours a day, to school-room or office or library or shop. It is hard to teach children or to keep books or to operate a typewriting or some other machine or to minister as a trained nurse, or to wait on customers or to assist in household work.

Idle life a tiresome life.

But not one of all of these labors is as exacting, as wearing as that which the typical society-lady is obliged to perform in her daily round of social duties. Hers is the duty to live for appearance and to dress for show, to trot about from milliner to dress-maker, from hair-dresser to manicurist, from tea to dance, from reception to ball, from concert to theatre, from horseshow to foot-ball game, from seaside to mountain-resort, from native land to foreign shore. One eye she must keep constantly on fashion-plate, the other on probable suitors. Her hands must do no work, lest they lose their daintiness; her

face must not brave the elements, lest it lose its delicate complexion; her mind must not occupy itself with studies or serious matters, lest her spirit lose its gaiety. Suffering humanity may cry for aid, may clamor aloud for woman's work of sympathy and cheer, she must not hear the tales of woe nor see the misery. She must be bright and gay, full of *esprit* and *chic*, must be ready at all times to attract and charm and fascinate—and all to capture, at the earliest moment, a husband.

Oh, the work and worry, the hypocrisy and falsity, the waste of means and opportunity, such society-life involves!

And a false and wasteful life.

Who that is honest, who that has even the faintest conception of a young woman's sacred mission on earth, of her possibilities to lighten the burdens of the home and to highten the blessings of society, would not ten thousand times rather labor in school or library or office or shop or home than lead such a drone—or butterfly existence?

It is an ignoble conception to regard work for a young woman degrading, to consider it a sign of poverty or of but

The laboring woman—the respectable woman.

medium circumstances for any woman to employ her time usefully for herself or beneficially for mankind, to regard those only as constituting the *highest* classes, who waste the product of other peoples' labors, without contributing any productive labor of their own.

A short illustration of this was given sometime ago in one of the suburbs of New York. A young minister was elected to one of the foremost churches. Being a man of goodly appearance, fine address and scholarly attainments, he soon became very popular among the most select. Invitations poured in upon him from all sides, in larger numbers than he could, in justice to himself and his work, accept.

After a month or so he brought his mother to live with him, and to keep house for him. She met with a most hospitable reception on the part of the leaders of the best set of the community, for, was she not the mother of their popular young minister? But one day a terrible report reached the town. It was learned that the mother of their minister had at one time supported herself as a working-woman. And she

was dropped by the social select, and so was her son. A widowed mother's hard work to support her family, and to give to society, by dint of her hard labor, so useful a member as her son turned out to be, was counted against both by a number of women who based their claim to social superiority solely on their wasting in idleness the product of other people's hard toil.

And it is a conception that is as irreligious as it is ignoble. The commandment "*Six days shalt thou labor and do all thy work*" is as mandatory upon women as it is upon the men who toil in the busy marts of life,—and by *work* the Bible does not mean laborious idleness. God has assigned to every sane and sound human adult, male or female, his or her work in life, and all are false to their divine appointment who shirk their obligations, who, like parasites, draw all their sustenance from others.

Six days labor required of woman as of man.

We would not have had half of our domestic troubles of to-day, had all our women been taught from earliest girlhood that labor is sacred and ennobling, that the beautiful hands are the useful, the helpful, the clever, the willing, the kindly, the reverent hands, that the attractive, the desirable woman is the womanly woman, she who considers it a shame not to know the art of house-keeping, she who, proud of woman's distinction as helpmate to man, fits herself to be in truth his helper and burden-sharer, the queen of his home as well as of his heart, wise and thrifty in the management of her household, economical in the expenditure of his means.

And we would have had more house-keeping and less boarding, to-day, more home-staying and less living-on-the-wing, had woman been less dependent on hired service, less ignorant of house-management, as much prepared to take her place in the kitchen as in the drawing-room, at the wash-tub as at the piano, at the sewing-machine as at the dressing-table. And we would have heard less of divorces and more of domestic felicity, had woman been more wholesomely occupied in the home than she is at the present time, had she been trained to regard rearing a family, overseeing her children's education, giving them her companionship, forming their habits, guiding their destinies,

The idle woman—the homeless woman.

as the noblest of all occupations, as the highest of all distinctions, on earth. It is because of the society woman's unwillingness or inability to labor within the home that home-life for society people is doomed. It is because of the society-woman making of the home but a half-way station, a temporary stopping-place between seasons, that the word *home* has ceased to be one of the sweetest and most sacred words in the heart's vocabulary.

The idle woman—the unhealthy woman.

And many of our women would have been healthier to-day, and, therefore, happier, had useful labor taken the place of laborious idleness, had wholesome occupation played the part now played by extravagance and luxury and dissipation. What are the physical break-downs, the nervous wreckages, among so many of our women of to-day, but the heavy tax which their laborious idleness exacts of them? There is no domestic labor, and be it never so hard, that so drains a woman's vitality, that so undermines her nervous system, as the mad race of society life, its late hours, its feverish excitements, its blare and glare, its indigestible meals, its tyrannical laws that exact the most slavish obedience. And what spectacle can be more farcical, or shall I say tragical, than seeing women resort to cures of all sorts and at all kinds of expense, to gymnastic exercises, to athletic sports, to costly health-resorts, to all manners of treatments and all kinds of medicines and humbuggery, for the purpose of building up health and strength, for getting an appetite, for acquiring a good complexion, or a restful sleep, when she might have all these, far better, and at much less strain and expense, by vigorously attending to her domestic duties, by swinging the broom instead of pulling the gymnastic ropes, by donning the kitchen apron instead of the riding-habit, by wielding the scrubbing-brush instead of the golf-stick. You have probably heard the story of that society-woman, who told a woeful story to a nerve specialist, of headaches and sleeplessness and lack of appetite, and other complaints, expecting to be ordered for a summer's stay in Switzerland, and for a winter's sojourn at the Riviera. The physician looked at her very seriously, for a time, and finally remarked very gravely: "Madame, you are a sick woman. You need a change.

You are too sick to go abroad. You must stay at home, and *do housework.*" The woman turned pallid, and with trembling voice she said: "Oh, Doctor, is it as bad as that?"

And husbands and fathers, too, would be healthier and happier were women more domestic. Woman's idleness and spendthriftiness at one end, often mean a husband's or father's overwork at the other end. The means must be provided, and, when one side is all idleness and wastefulness, the other side must slave all the harder and all the longer. The result frequently is wreckage at both ends. Many a broken-down husband or father might have been in the heighth of his physical strength to-day, had his wife or daughter taken pride in saving her husband's or father's hard-earned substance, had her own honest and productive labor taught her to respect the hardships of her husband's or father's toil.

The idle moman a drain on man's vitality.

There is a picture at the Louvre by Murillo, showing the interior of a convent kitchen, in which all the work is done by beautiful, white-winged angels, one puts the kettle on the fire, another is lifting a pail of water, another is setting the table. Murillo probably meant to teach by this picture that all labor is holy, that while men have their sphere of blessed usefulness in the world outside, there is a work awaiting women in the home, even within the kitchen, holy enough for angels to perform. Let no one, therefore, speak of any honest labor as ignoble or degrading, nor see in wasteful and laborious idleness a sign of merit and nobility. Cursed are they that are idle. Blessed are they that labor.

All work is holy.

Blessed Are They That Rest.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 13th, 1907.

A London visitor to our country, a writer of considerable note, has recently published his impressions, which are of more than usual merit. He has much to say against the "sky-scrapers" of New York, against the deafening noises of the streets, against the people's worship of the demon Speed, that lies in wait to destroy them. He inveighs against their feverish restlessness, and their taking pride in being constantly on the go. The most vivid impression of New York, says he, which a foreigner takes with him, is, that "it is a city, where the means of life conquer life itself, where the citizens die hourly of the rage to live."

New York's mad pace.

Sometime before the publication of these impressions, a noted physician of our own country published a book, to which he gave the startling title *Newyorkitis*. By it he designated a new disease, that had its origin in the city of New York, and that has spread like a contagion to all our large cities. Its symptoms, he says, are all-controlling ambition of money-making, slavish toil, incessant hurry and worry, ceaseless hustle and bustle, degeneracy of the finer feelings, loss of the religious instinct, disregard of the cultural elements of life, inability to recognize moral distinctions, loss by those advanced in years of the sense of age, necessity for the exciting mental pabulum of sensational journalism, morbid desire for highly spiced food and entertainment, nervous and digestive diseases of all kinds, premature decay and untimely death.

Designated as *"Newyorkitis."*

As if not to be outdone either by London or New York, a Chicago preacher has increased the number of diseases known in this country by one which he terms "*Americanitis*," whose symptoms he declared to be "too rapid heart-beats because of too rapid pace in toiling and living, brain awhirl with money-madness, fatty degeneration of conscience."

Also called "*Americanitis*."

And our own city, notwithstanding its reputation for slowness and sleepiness, which its faster and noisier neighbor city has fastened upon her, has been wide enough awake to have been one of the first to call attention to the dangerous pace which our country is travelling. More than three decades ago, one of our physicians, one of the most celebrated nerve-specialists in the world, published a little book* in which he pointed out some of the evils of our modern life, the frightful drains we are making on our vitality, which not even the strongest constitution is long able to withstand, and showed that, unless we slacken our speed, and slave less and rest more, physical exhaustion, nervous prostrations, brain diseases, heart-troubles, premature decay, insanity, will increase beyond the control of medical science.

Diagnosed by Dr. S. Weir Mitchell.

And yet other distinguished men have spoken, notably the great philosopher Herbert Spencer, who visited our country some twenty-five years ago, and who, before leaving our country, said, at a farewell banquet: Work has with the American become a passion. Eagerly pursuing a future good, he ignores the good of the hour, and, even when the expected good is realized, he neglects it, and continues striving for some still remoter good. Everywhere, said he, he had been struck with the number of faces which told of the burdens that had to be borne. He had been impressed, too, with the large proportion of gray-haired men, and inquiries brought out the fact that in America the hair commonly begins to turn some ten years earlier than in England. He had met in every circle men, who had themselves suffered from nervous collapse, due to the stress of business, or named friends, who had either killed themselves

Warned against by Herbert Spencer.

* *Wear and Tear*, by Dr. S. Weir Mitchell.

by overwork or had been permanently incapacitated, or had wasted long periods in endeavors to recover health. So addicted to work is the American, continued the philosopher, that he no longer knows how to get recreation out of his occasional vacation. The remark current abroad that when the American travels he races, he found true even in the United States, his aim is to do the greatest amount of sight-seeing in the shortest time possible; the satisfaction of getting on devours nearly all other satisfactions. At Niagara, which gave Spencer a whole week's pleasure, he learned from the hotel proprietor that most Americans come one day and depart the next. He dwelled on the injury that this excessive toil is sure to work on posterity. Damaged constitutions reappear in the children, and entail on them far more of ill than great fortunes yield them of good. We have an abundance of science, said he, but not enough to make us recognize that among a man's duties the care of the body is imperative not only out of regard for personal welfare, but also out of regard for descendants. The American needs a revised ideal of life, said he. Life is not for work, but work is for life. The primary use of work is that of supplying the material for healthy and happy lives. The use the American gives it would seem to indicate that it is his belief that work was ordained as a punishment to deprive life of all that makes it worth its living. There has been too much of the "gospel of work," it is time, concluded he, to preach the gospel of relaxation.

Warning has remained unheeded.

The recent publications in the same strain, of which I made mention at the beginning of my discourse, have assured you that Mr. Spencer's and Dr. S. Weir Mitchell's sound advice has fallen upon deaf ears. And idle must it seem to you for me to hope to get a hearing where these great men failed. And yet I venture to speak, in the belief that the fulfilment of the predictions of these distinguished authorities might make people of our day more amenable to reason than were our fathers two or three decades ago.

We are a prosperous people, more prosperous perhaps than any people has ever been. And yet we are not as happy

More prosperous than any other people.

as is many another people that is not half as rich as we are. We do not get out of life what many another people gets that has far less means at its command than we. Many of us have come across, in foreign lands, peasants, mechanics, merchants, who have gotten out of their simple life a richness of joy such as not all the millions of our millionaires can procure.

It was a saying of an ancient philosopher that, once tyranny, ignorance and want shall have been overthrown, man will live contented and happy. We certainly do not suffer from tyranny. We have little to complain of ignorance. Want has but a scant hold on our people. And yet, content and happiness are the lot of but the fewest among us. Science and art, invention and industry, natural resources, fertile soil, solubrious climate, all these have laid their rich contributions at our feet. We travel in luxurious trains, where our fathers were obliged to walk, or ride over rough roads in cumbersome vehicles. We sow and reap with greatest ease by means of labor-saving devices, where our fathers toiled in the sweat of their brow. Fabrics, such as formerly scarcely kings could acquire, are placed at our disposal, at prices within the reach of people even in medium circumstances. We have fairly conquered time and space by means of steam and electricity. We are better paid, better housed and fed and clothed, better taught and entertained, than our fathers were. Medical science has advanced beyond the most daring dreams of former generations. With the aid of anaesthetics it has almost conquered pain. Certain diseases it has stamped out altogether, and it cures certain others which at one time were deemed incurable. It has made health largely a matter dependent on our will. And yet we are not a happy nor a healthy people.

Yet have no time to be happy.

We have not the time, or better, we do not take the time to be happy. The grasping disease is upon us. We are never satisfied. Scarcely has one goal been reached, when we set another, twice as distant, and far more difficult of attainment, to be breathlessly raced for. Though faint with hunger, we go on plowing and harrowing and seeding new soil, when all around us golden crops are begging us to harvest and to enjoy them.

An old nursery tale relates that a king and queen invited, one day, a number of fairies to the christening of their new-born babe. Each of the invited fairies showered precious gifts upon the little princess. One evil sprite, however, in revenge for not having been invited, appeared unasked, and, by a magic spell, decreed that the blessings of the good fairies should all turn into curses.

The greater our blessings the lesser our enjoyments.

It would almost seem that such an evil sprite must have stood at the cradle of our prosperity, and must have wished that none of our blessings should be attended by enjoyment.

Or we seem to be the hapless fisherman, of that other tale, which our grandmothers were fond to tell, who sat, one day, at a river's bank, mending his net, and accompanying his work with a merry song. A nymph in the waters below envied his happiness, and resolved to put an end to it. When he cast his net, she placed within it a lump of gold. With trembling hands he seized the precious treasure he had brought to the surface, concealed it in his bosom, and ran from the scenes of his whilom happiness. Henceforth, he was no longer poor, but, he never sang again. That lump of gold kept him busy, day and night, seeking other lumps, hoarding and watching them, lest any of them get away. One day, in a fit of madness, he cast them all into the river, and himself after them.

The overwhelming bulk of our people are no longer poor. A prodigal country has filled their nets with precious store. They have ample means to make life enjoyable. But they have no longer time to sing and to be merry, no time to alternate sufficient labor with abundant rest. They must spread net upon net to add treasure upon treasure, without knowing how to enjoy them when secured, without a vestige left of the rest and happiness that were theirs even though means were small, and need was great.

The need of the hour is not wealth but knowledge to turn the abundance we have into happiness, knowledge to turn the fruit of our labor into sufficient leisure for the enjoyment of it. It is not wealth that we need so much as time. We have more of the other than

Need of the hour is time.

is good for us; we have but little of the latter—some of us none at all. If time be money, as the saying is, then are some of our richest men the poorest; and if health be wealth, then are many of our merchant-princes and leaders of finance and captains of great industies, and stars of the professions truly poverty-stricken. And if leisure be a sign of easy circumstances, of cultured temperament, then may many a one in medium circumstances pass for an aristocrat. Were some Orientalist, among whose people that one passes for the wealthiest and happiest who is freest from the necessity of labor, were such a one to visit our country, and to observe the slavery and grind, the hurry and worry, the pallor and troubled look of some of our richest people, and were he then to observe the care-free look and sturdy frame of the laboring-man, who works his eight hours a day, and is free to turn over the other sixteen hours to recreative rest and pastime, and to invigorating sleep,—he would surely mistake the rich man for the poor man, and the poor man for the rich.

The week-day routine of the money-grubber.

Observe the daily routine of the average American money-grubber. Unrefreshed he rises from but half a night's rest. It was late when he retired. There had been social duties, social entertainments, to top off a long day's burdensome toil, which, far from affording rest and recreation, made but heavier drafts on nerve-force and vitality. Hurrying to his place of business, he finds no end of care awaiting him. It means wear and tear all day long. The brain is in a state of feverish excitement from morn till night. Gains or losses are pending in the balance. Markets must be studied. Trade must be watched. Vexing labor problems must be wrestled with. Rise and fall of prices and stocks must be followed, all of which, usually taking place indoors, in stuffy, ill-ventilated, poorly-lighted, overheated, noisy quarters, constitute a strain on mind and body that compel the heart to work double-tide, and that prepare the way for a physical and nervous break-down before very long, and for inability to enjoy the fruit of such tread-mill labor.

There is but one interruption, just long enough to bolt a mid-day meal, and even this is generally accompanied by the

click of the stock-quotation ticker and by exciting conversations on financial matters.

Exhausted by the toil of the day, there is a rich evening meal to be gone through with, for the proper digestion of which the jaded body is little fit. The meal over, he must hurry to theatre or ball or concert, to reception or game or social call, so that the wife, who has spent all day in laborious idleness, may have a chance to see and be seen, to hear and be heard, to vary the monotony of the day with the excitements of the night.

His Sunday.

This sort of life is repeated day after day. Sunday, thanks be to God, brings some relief, but seldom enough to repair the week-long attacks on the system. And instances are not wanting when the drain on Sunday is quite as heavy as that on week-days. There are those who carry on their business even on the Sabbath-day. There are those who spend the day, instituted for physical and mental rest and for moral and spiritual recreation, at the gambling table, in stifling rooms, where they clog their lungs with foul air, with poisonous smoke, with liquor fumes, and where, in trying to win or to keep from losing, they tax their brain yet more than during the week. There are those who devote Sundays to meetings—meetings: forenoon, afternoon, night, which meetings often prove as heavy a drain on brain and body as do the business affairs of the week, and which meetings they are pleased to designate as charitable work, forgetting that the commandment says "six days shalt thou labor and do *all thy work*," which includes meetings, "but the seventh day is the day of rest, on which thou shalt not do any work," and furthermore forgetting that no work, be it on the Sabbath or any other day, is religious or charitable that is done at the cost of physical and moral and spiritual health.

His vacation.

And as to the vacation periods, these only too often prove a yet greater wrecker of health than does the longest protracted period of work. They mean continuous travel, incessant exhibition, rounds of excitements, ceaseless wear and tear, that bring the weary husband back to his work more worn out than he was when he started. Fre-

quently they mean a change only for wife and children. The best that the husband will do is to travel with nerve-racking speed, a hundred miles and more a day, for weeks and months in succession, to join the family at night, not for rest but for a round of social strains and physical drains. Others will submit to this ordeal but once a week, for a month or so, and feel quite satisfied with themselves for the great sacrifice they have made. Yet others cannot afford even this much. They are proud of what they should be ashamed. They find glory in what is but a slow process of self-murder. They look with contempt upon vacations, and treat them as unworthy of notice by such busy and serious people as they are. It is their boast that they have not had a day of rest for so and so many years, and with no little self-satisfaction they claim that they will enjoy their first vacation in their graves.

One who lived and died as a fool.

But, before they enjoy that kind of a vacation, the day may come when they may say as said Ernst Keil, a former editor of the German periodical, *Die Gartenlaube*. "Yes," wrote he, "I am proud of the success of my paper, and I well may be, for the work is mine, mine alone. But, when one asks me whether it has made me happy, I have but a sad answer to give. For fifteen years the success of my paper was my only thought. It pursued me day and night. It ruled me with a demon power, robbed me of the joys of life, produced unspeakable misery for me and my family. Fifteen years of the best part of my life are buried in my work. In all these fifteen years, I have not had one free Sunday, and but three days of recreation. If my weary bones be stretched out to-morrow, people will say 'He was a fool.' "

Poor Keil! Though still in the prime of his years when he wrote these lines, the hand of death was upon him even then. Soon after, he stretched out his weary bones, never to rise again. And people did say "He was a fool," He had made a success of his paper, but a miserable failure of his life.

Many preparing for such a death to-day.

And of like fools we have many to-day, men who make wonderful successes of their enterprises, who accumulate vast fortunes, but, at the expense of their heart's blood, at the cost of years of precious life, at the price of premature decay and an untimely grave,

and, of what is worse than all, at the cost of untold suffering, before they finally obtain relief at the hand of death. Thousands are preparing to day for protracted sieges of nervous prostration, heart-disease, digestive troubles, insomnia, insanity, run-down constitutions that make them easily susceptible to all kinds of deadly diseases. Thousands are slaving to-day for fortunes which they will never enjoy, and which their children, by reason of inherited weakness will never be able to keep. We cannot cheat our own constitution. It gives long credit, but it debits every draft, and, in the end, exacts payments with ruthless rigor.

"Why should life all labor be?"

When and where was it decreed that life should all labor be? Has not God provided in abundance food and raiment, shelter and fuel? Will not a few hours of labor a day provide these in sufficiency? Has not God so constituted our body as to make labor a blessing and not a curse? Has not God filled heaven and earth with beauties, and endowed us with the faculty of appreciating and enjoying them? Besides our physical needs, to be satisfied with the products of labor, are there not spiritual needs, to be satisfied with the products of leisure? Has not God surrounded us with family and friends, and implanted instincts that require leisure for expression?

The earth could be a paradise.

With all the inexhaustible resources of our country, with all the advances that medical science has made, with all our progress in the other sciences, and in the arts and literatures, this earth of ours could be a Paradise, were we but to live rational lives. We would hear little of "*Newyorkitis*" and "*Americanitis*," little of premature decay and slow self-murder, were we but to make of labor a blessing, and recognize in leisure a treasure such as no fortune can equal, were we to regard a life of all slavery, of little or no rest, unworthy of a free-born son and daughter of God.

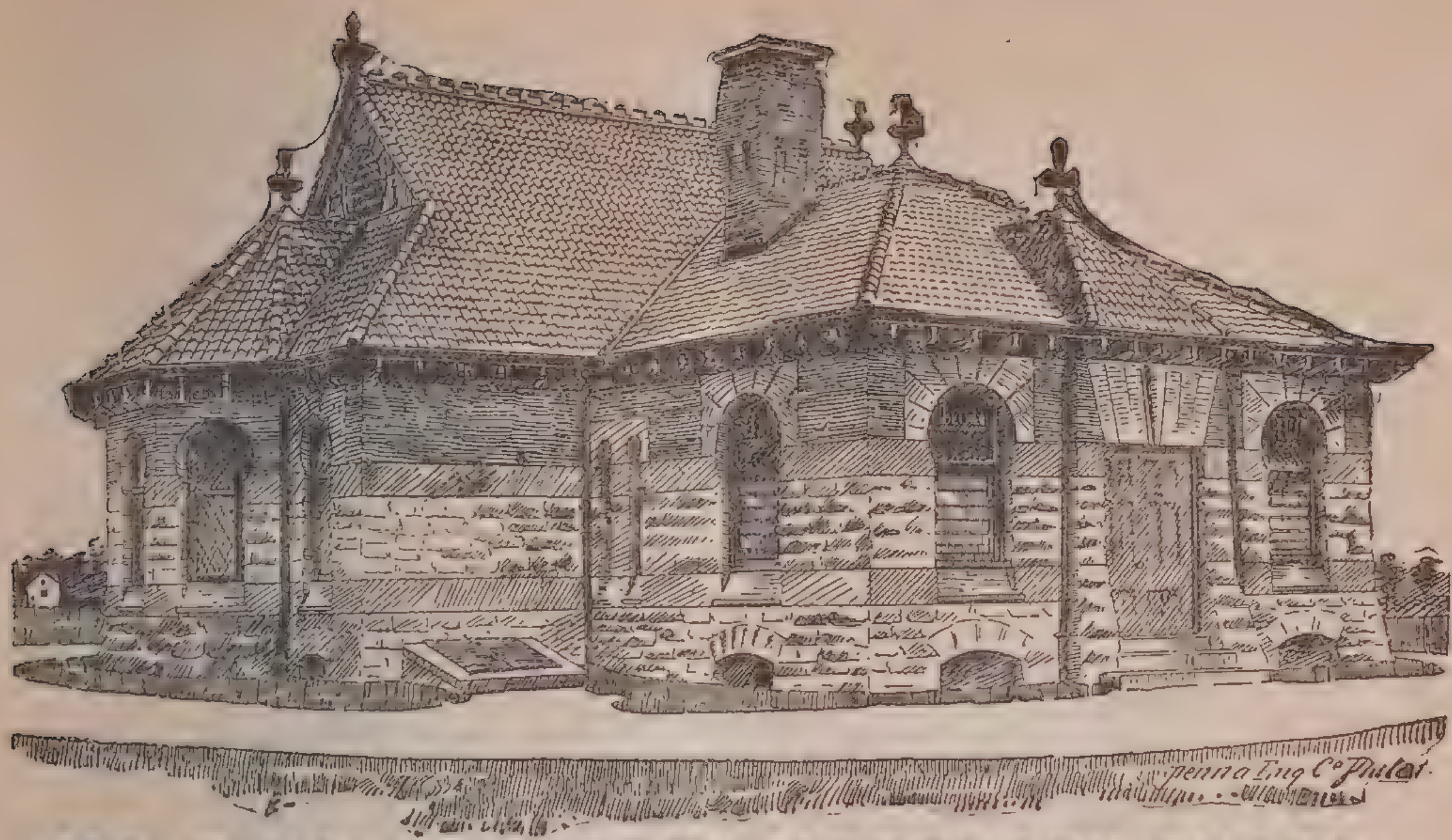
Work is for life, not life for work.

We have a body; eight hours labor a day amply suffices to satisfy all its needs. We have also a mind and heart and soul that require no less than eight hours a day to satisfy their needs. And eight hours each day are needed to rest body and mind, heart and soul

by means of recuperative sleep. And once every week a whole Sabbath-day is needed, and occasionally a holiday to prove man's kinship to God, man's appreciation that "life is not for work" but that "work is for life."

Such a life would soon cure us of "*Newyorkitis*" and "*Americanitis*." Such a life would soon route all our diseases of overwork and underrest. Such a life would soon restore the home to its pristine glory, and social life to its former-day purity and sweetness. Such a life would soon prove that as blessed as they are that rationally labor, so blessed are they that rest.

Blessed are they that rest.



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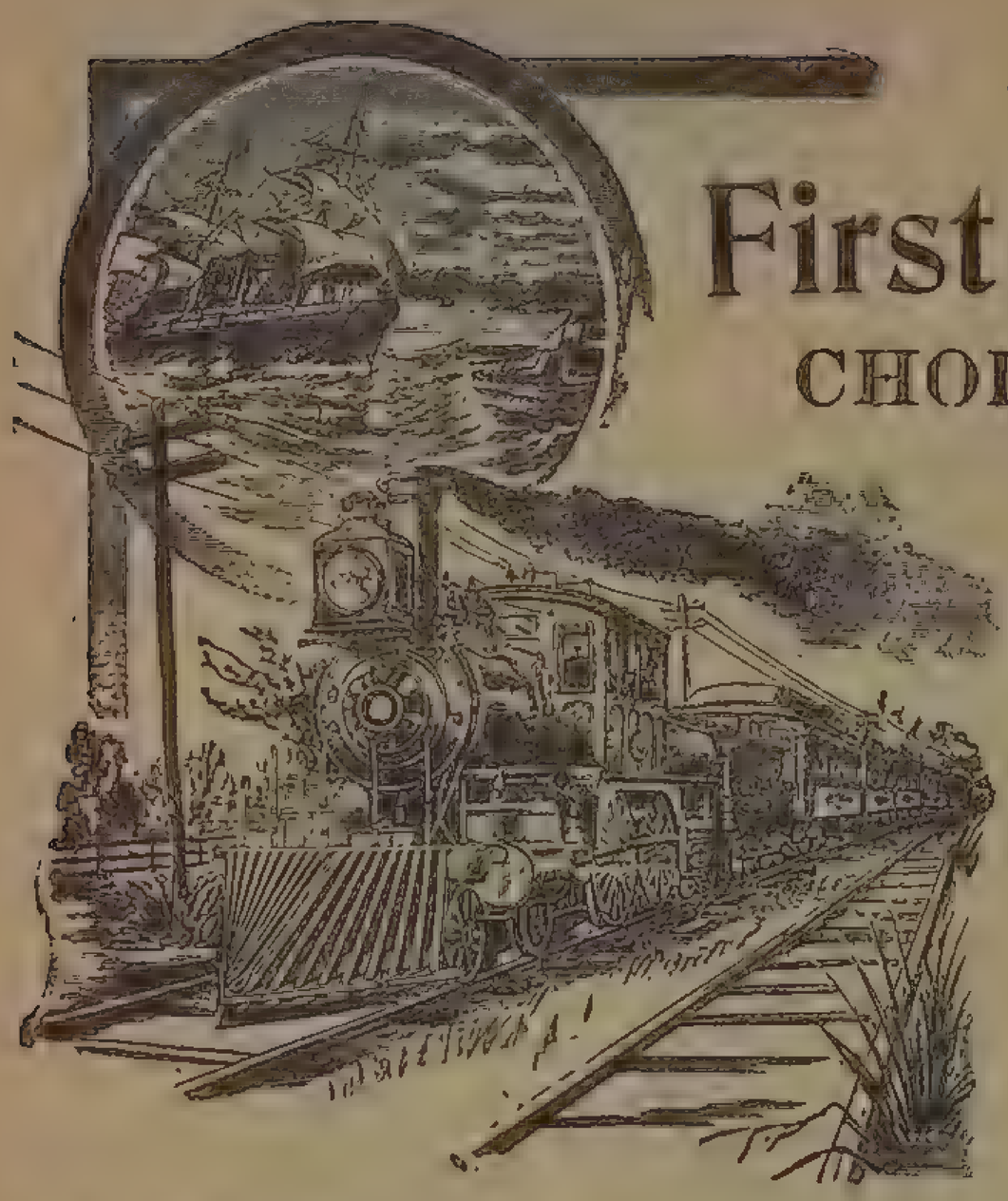

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What marvelous progress the world is making in every avenue of intellectual activity. The mind is on a constant tension, as if desirous of accelerating the time, when no obscurity shall becloud man's vision. All this is attested by the achievements of the sciences and the arts, which follow one another in almost incredibly rapid succession. And, as achievement succeeds achievement, the higher interests of the individual and the race are subserved. The human mind becomes richer; the human heart, nobler; and the whole soul of man godlier.

Of one of the useful arts, concerning us as worshipers, I shall speak to you to-day. It is the art, than which there is none more important, more powerful or more popular. The art I have in mind is music. And as text for the thoughts and sentiments I am about to utter, I know no more fitting words than those of the Psalter, reading: "Make a joyful noise unto the Lord, all the earth; make a loud noise, rejoice and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm; with trumpets and sound of cornet, make a joyful noise before the Lord, the King." (Ps. 98 : 4–6.)

The musical sense seems to be innate in man. Only the fewest are born without it; and they, who are thus created, are unfortunately denied much that is certainly helpful in the working out of their human destiny. The earliest peoples cultivated music. Even among the savages the attempt is made to produce musical sound, though it may not be regarded harmony from our point of view. Having been cultivated everywhere among the moderns,

music is therefore classified according to the specific character of its national development, so that we speak of the Italian, the French, the German, the English and other schools.

Thanks to Providence that He has dowered man with the musical sense. It makes for the only natural universal language, reflecting the human emotions in terms comprehended by all regardless of their nativity. It is spiritual in character and, if properly directed, it not only is dignified diversion, but also insures refinement of tastes and ennoblement of ideals.

Never has there been an age when music was appreciated more than it is to-day; and as time passes, giving birth to one century after another, the appreciation will continue to grow with constancy, provided the signs of our age are significant.

No one is now-a-days considered thoroughly cultured, who does not know and love harmony. We have in every city, conservatories where music may be studied preparatory to a professional career. We see it taught in the secular schools. We find it interpreted in the theatres and concert halls. We behold it offered in the parks as a gratuitous education to the people of every well governed city.

While all of us recognize the justice of the classification of music on national lines, we, as religionists, discriminate between music sacred and music profane. Profane music has its place in the world without, sacred music has its place here within the house of God. Valuable as profane music may be, sacred music upon investigation proves itself to be possessed of greater worth and hence also of brighter prospects to survive the ravages of time. The literature of the ancients supports this claim. The religious hymns of the Egyptians, Hebrews, and Babylonians are known; their non-religious songs are for the most part forgotten.

Among the Greeks, music both instrumental and vocal was even deified, being worshipped in five of the seven muses, in Euterpe, Melpomene, Terpsichore, Erato, and Polymnia.

We, like our Semitic ancestors, do not deify music, and still we, by no means, cease to realize its sacred influence. We continue to put its power to religious uses. The library of sacred music, to which the peoples of all nations and religions have become valuable contributors, is stupendous. The lofty themes of inspired writers have been clothed in the rhythm of hymn, anthem, symphony, and oratorio calculated to stir the emotions. Thousands are spent yearly on music by church and synagogue. And why? A service without the peal of organ and the melody of choir is unattractive to the modern man. The attempt to dispute this claim is futile. Music adds color and life to worship. It endows worship with charms. It lends to worship that variety without which the otherwise monotonous devotion would prove uninviting. It often arouses emotions, at which the appealing tongue of preacher works in vain. No class of men dead or living appreciated the help which music renders to devotion any more than the inspired singers, who gave to the world the master-compositions collated in the Book of Psalms. All of them wrote in meters which easily lent themselves to musical settings. Who knows but what they themselves wanted to have their songs used in the temple service. While only a comparatively small number of the Psalms bear superscriptions, indicating that they were written for the liturgy to be intoned by the different Levitical guilds, it would not be strange, if they were originally intended for liturgical use. Read our text: "Make a joyful uoise unto the Lord, all the earth; make a loud noise, rejoice and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm; with trumpets and sound of cornet, make a joyful noise before the Lord, the King," and you must needs feel that while the author, who is but a type of his class, may have conceded the ability of man to be devotional without music, he certainly saw in music, instrumental as well as vocal, an inestimable accessory of worship calculated to bring man nearer to God. Would you know how far

back among us the appreciation of music as a means of the soul's expression and upliftment extends? Then contemplate the last scene in the drama of Israel's exodus from Egypt, the description of which was read as the week's scriptural section yesterday in the synagogues. Pharaoh, you will remember, is in hot pursuit after Israel. His erstwhile slaves have crossed the Red Sea on dry land. Not thinking of the danger he is braving, Pharaoh commands his army to follow. The waters overwhelm his mighty hosts, and horses and charioteers are submerged beneath the returning waves. And now that Israel has seen God's mighty arm, Moses embraces the opportunity of playing upon the religious sense of the people. He does not pray—but, according to the tradition, he and the people sing a song, the burden of which is "The Lord is my strength and song, and He is become my salvation." (Ex. 15 : 2). And as though not satisfied with the effect produced by Moses and the people, Miriam and the women sing the praises of God, accompanying themselves with the music of timbrels.

Many a time and oft it is stated, that some are given to unduly emphasizing the part music should play in worship. Such emphasis is not a fault. It is a virtue. Better no music at all than poor or even mediocre music. The best should never be too good. When men go to prayer, not the critical faculty but the devotional sense should be stimulated. Nor should the operatic be admitted into worship, unless the theme is sacred. Such intent must conclusively disprove, that music has simply esthetic utility. Nor should any one believe that music is pleasing to God in the human sense. We should realize that the dulcet notes of voice and instrument are pleasing to God only, in so far as they react upon man and aid in his betterment. Let sound be heard and the human soul responds. Its cadences have the power to bring us to earth from the unsafe dizzy heights of human vanity, and its flights have the power to lift us from human sordidness to the glorious altitudes of divine spirituality.

Music is perhaps the most effective means for the soul's free expression. It attunes the soul to that which is highest, noblest and godliest in the universe. No tongue can tell of its influence in a single phrase or word. Its influence is so subtle that it is capable of being only felt. Carlyle spoke truly when he said: "The meaning of song goes deep. Who is there that in logical words can express the effect music has on us? A kind of inarticulate unfathonable speech, which leads us to the edge of the infinite and lets us for moments gaze into that."

The music in worship should hold up to view our littleness, and God's greatness, so that we may be prompted to sing "not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and Thy truth's sake." It should cause us to exclaim, "Thine, O Lord, are the greatness, the power, the glory, the victory and the majesty." It should induce us to ask "what is man that Thou remembered him and the son of man that Thou thinkest of him."

Music should banish the thought of the material and bring into the foreground the spiritual. It should make us feel that "man does not live by bread alone." It should cause us to forget our material wants. It should conquer our all too engrossing passion for wealth. It should bring us back to our true selves and put our soul face to face with the great Over-Soul.

If written in the major key, music should make us see the blessedness of life—that blessedness, of the recognition of which we stand so sorely in need. The most of us are pessimists. We are unfortunately given to remembering and magnifying our sorrows, while on the other hand we forget and minimize our joys. How frequently do not some of us say that life is a vale of tears! Far be it from me to make light of anyone's trials and tribulations, and yet I would have people see, how all around them life smiles at them. Therefore I would have more of the cheerful song in worship. As cathedrals and temples frequently have a depressing effect on the worshipper, because the windows

bar out the light and the furniture is of sombre hue, so the music you hear in them because too plaintive in its melody, beclouds the spiritual horizon. We do not want the shadows of discontent, which the hymn in the minor key conjures up, but we want the sunshine of happiness, of which the song in the major alone is productive.

Nor does anything compare with music in buoying up the spirit, if the music be of the right kind. Saul had David play to him to quiet his royal but maddened brain. There is in our generation, and there will be in every generation, many a person who, like Saul, may require the cheer, the hope, the buoyancy to teach him resignation and to spur him on to new undertakings.

And as music can make itself felt with man temperamentally during worship, it should also emphasize for him the spirit of the faith to which he belongs. In fact, it should always reflect this, so that it may echo the faith's teachings, mirror its history, show forth its mission, co-operate with the prayers and sermons in the ideals to which they give expression, and carry out the aims to which the house of God is consecrated.

And again whatever the music may be, it should be in thorough accord with the text. The melody must never be out of touch with the words. A song of praise should not sound like a dirge, or vice versa.

Much music has been written for our Jewish worship, in the course of the centuries, but there is still room for the proper expression of our religious thought. Music reflecting the spirit of our traditions is more acceptable than the traditional music, though the traditional, if true to the spirit of the faith, is always to be preferred. The fact that the melody happens to be the lament known in some European ghetto is no justification for its retention in worship. It may be totally unfit from our religious point of view. And in this connection it should not be overlooked that the music of the synagogue should be bright and cheerful. It should have character. It should reflect our

faith's individuality, its healthy righteousness. Judaism is an optimistic faith. Its God is not a despot but a God of love Whose mercy extendeth over His works and for Whose benificence we should be joyfully grateful. Our relation to Him, according to our faith, is that of a child to its father, and because it is such, we need to be unrestrainedly happy. Our ideal is not the regaining of a lost golden age, but the realization of one, toward which humanity should earnestly strive and to possess which the spirit of righteousness, dominant in the world, helps us.

Whenever we say "God reigneth," "there is no God like our God," "our Father Who art in heaven," or "the earth shall be filled with the knowledge of God," let our voice declare it in a major key. Only when suffering is commemorated, then let the minor key be sounded, but as you sound it, let it not prevail, for you should ever bear in mind that Israel's teaching has ever been, that misfortunes are blessings in disguise and that man's finiteness can not pierce the mystery of life. Those of you, who know something of the old synagogue, will probably remember, that the songs of Israel are joyful. The "Neginah" in which the law is read is buoyant. It and nothing more can claim to have come down from our fathers and, hence alone is expressive of the philosophy of Jewish music. The elegy alone is sombre. Whatever else is plaintive in our music is the result of medieval engrafting, as is many a custom of Israel. We need a recasting of our music. We need the music that shall be in tune with the keynote of the rational, the Jewish, the optimistic worship.

Let us, like the Psalmist of yore, ever "make a joyful noise unto the Lord, rejoice and sing His praise, sing unto the Lord with harps, trumpets and cornets," because homage is due to Him, and as we sing, let us be uplifted and ennobled, so that through song, as through prayer and sermon, we may see more of God and His goodness, bringing more of His divinity into our lives, and thus prove ourselves worthy of our Creator and worthy of the life He gave us.

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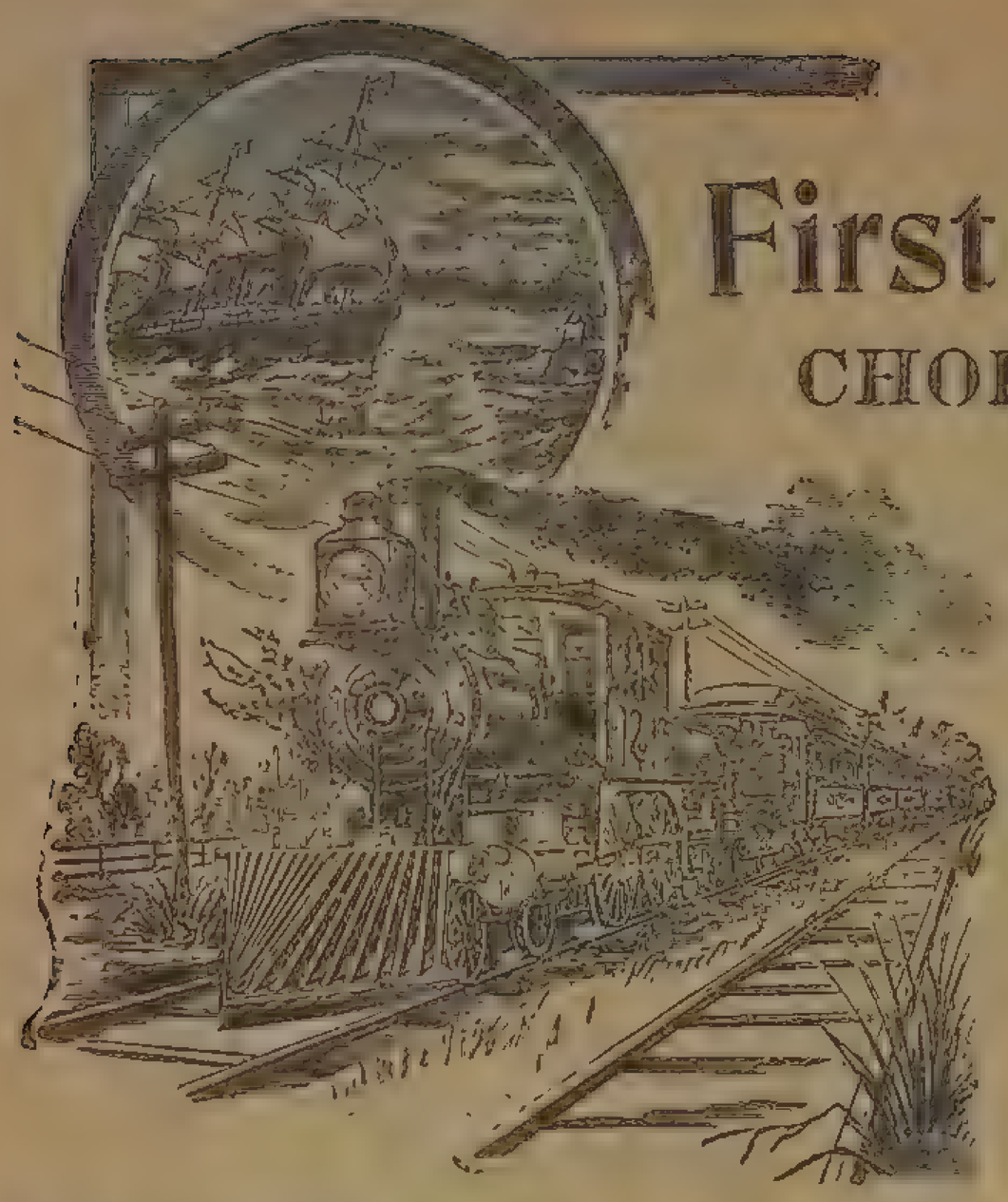

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Blessed Are They That Love.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 20th, 1907.

The press of a fortnight ago told of a suicide by a young and promising artist of New York. Pinned to his waistcoat was a little note, containing the words: "Life is a rarebit dream. Ha, Ha! Such a funny dream! But enough! I am ready to awake to something less ridiculous."

A suicide.

Many who read this bit of telegraphic news probably dismissed it from their thoughts with some such words as "small loss; the world is well rid of him, and would be better off if more like him would follow his example." Others, like myself, probably felt deep pity for the departed. I read the item of news a second and a third time, and every re-reading seemed to tell a different and a sadder story. I seemed to read of a disheartened struggler, of one who sank exhausted under the cruel blows of an adverse fate, of one who had long and vainly yearned for a word of cheer and encouragement, of one, who, comparing a one-time loving home—a fond and caressing mother, a self-sacrificing father, a tender, affectionate sister—with his present environment—a cold, selfish, grasping world, whose only god is *mammon* and its only altar *success*—and, not knowing how to commercialize his art, how to crowd himself into circles where he was not sought, or, too proud to force, by brazenry, a recognition that was denied to merit, preferred "to shuffle off his mortal coil" and to have done forever with the tragic farce of life.

Probably driven to death by lovelessness of others.

Perhaps all this sympathy was wasted. Perhaps he merited no better fate. Perhaps lovelessness and selfishness were all on his side. Perhaps it was he who, having no love in his heart, no cheer in his eye, no word of kindness on his lips, repelled the

Or by lovelessness of his own.

world, froze its cheer, killed its joy. Perhaps, having cloyed his appetites with bestial sensuality, and finding no longer gratification in riotousness, he made a speedy end to a wasted life.

To me, however, the first conjecture seemed the more likely. Many and varied experiences have made it a conviction with me that probably half of man's sufferings on earth is due to the lovelessness of others, to envies and enmities, that embitter where love would sweeten, that wound where love would heal, that sever where love would unite. It is because of such want of love that the hand of man is raised against his fellowman, that nations are at war with each other, that the assassin's hand is reddening the land of Russia, that castes and classes and races are arrayed against each other in deadly conflict, that more money is being annually expended for the maintenance of armies and armaments and police, for courts and prisons and almshouses, than for the support of churches and schools.

First reason probably the more likely.

And preachers may preach and teachers may teach and writers may write and speakers may speak against the evils of war and oppression and injustice, there will be no cessation of them, until love will take the place of hatred, and good-will towards our fellowmen will supplant selfishness.

Our Christian brethren, with surprising forgetfulness of the bloody wars and frightful persecutions and tortures and massacres during the past eighteen centuries, tell us that the *Messiah* has come. Orthodox brethren of the Jewish faith believe that the *Messiah* will some day come as a mighty warrior, like David of old, will, with sword in hand, re-conquer Palestine, restore the Sanctuary to its pristine glory, and gather the scattered of Israel from the ends of the earth.

Belief that *Messiah* has come, or will come as warrior.

The *Messiah* has not yet come, nor will he ever come with sword in hand. The *Messiah* of whom the prophets of Israel have dreamed, for whom the godly of all peoples have hoped and prayed, will come as the universal love, as the world-wide peace, as the eternal good-will among all the children of men, as the inaugurator of that blessed age, when the law of God will arbitrate dissen-

Belief that he will come as Universal Love.

sions between people, when all men will beat their swords into plowshares, when every man will sit under his own vine and fig-tree, with none to hurt him, with none to make him afraid, when every man will love his fellowman as himself.

The disciples of the Rabbi of Nazareth must likewise have understood the term *Messiahship* to mean universal love, for it was the all-swaying love of their master that made them forsake all things to follow him. And this Jewish ideal of religion it was, more than the pagan myths and gnostic dogmas and oriental mysticisms, that made the Graeco-Roman empire an easy convert to the new faith. Its people were weary unto death of the unending wars and of the cruelties and sufferings attendant upon them. They had lost faith in their religion whose gods themselves were constantly engaged in hatred and warfare. And so, when the Rabbi of Nazareth was brought to them as a new god, a god whose supreme command had been the love of fellowman, who had enjoined his followers to love even the enemy, who had consorted with the poor and outcast, who had pitied and forgiven even the grievous offender against the law, who had gathered even the little ones to his bosom, and had had a word of comfort for the sorrowing and heavy-laden,—this new god of love appealed to them as their pagan gods never had. The human in the new divinity appealed to the divine in their humanity. Had but the leaders of the new faith imitated, in the day of their victory, the love of their master, the *Messiah* would indeed have come. Universal Peace and Good-Will would have held dominion to-day over half the peoples of the earth.

That belief at root of Judaism and Christianity.

And love and good-will might have swayed a large part of the other half, had the followers of Buddha continued to live the life of their master. Buddha's heart, too, throbbed with love for suffering humanity, and that love—notwithstanding his declaration that he was but human and no more than all other men might become—has made him the object of worship of some four hundred millions of people. Because of his love for his fellowmen, he renounced rulership over a vast empire, fled from a palace in which he had been reared in oriental luxury, and from which all knowl-

And of Buddhism.

edge of the sins and sufferings and sorrows of mankind had been kept, until he had grown to manhood's estate. Once face to face with the afflictions of the world, love for the afflicted kindled his soul, and the divine flame grew in splendor and intensity, until it illumined and cheered one third of mankind. He cast his lot with the poor. He eat his crust with the hungry; shared his bed with the sick; divided his beggar's garb with the naked; made caves and jungles his home. His love drew men towards him as the sun draws the plant. And by his love their own love kindled; by his life their own life became sanctified. Had they continued living his life instead of contenting themselves with merely worshipping his name, like so many of the followers of the Galilean, there would have been far less sorrow and suffering in the world to-day, and infinitely more of love and peace and happiness.

Never a great reform but a great heart back of it.

And love of fellowman was the motive-power of all the great leaders of reform, whether religious or moral, whether social or political. There has never yet been a great reform but that a great heart was back of it. There has never yet been a great movement that made for liberty or right but that took its rise in the well-springs of love. There has never yet been a great sacrifice for human kind but that it was offered on the altar of love. At that altar ministered all the great founders of religion. At that altar worshipped all the martyrs and patriots. Upon that altar sacrificed all the redeemers and emancipators and helpers of men, the John Howards, the Lincolns, the Elizabeth Freys, the Florence Nightingales, and the hundreds of others of equally consecrated name.

The heart a regenerator of society to-day.

Because of the love of man, hundreds leave, to-day, luxuriant homes, attractive and cultured environments, to take their abode in the districts of the poor, in the neighborhood of the lowly and fallen, there, where the atmosphere is foul, where the streets and tenements reek with filth and swarm with vermin, where even the blade of grass sickens and dies, where not even the bird can sing or the sun can shine, where "children are spawned, not born, and where they die like flies," where youth easily falls prey to infamy, and the old, by reason of

overwork and underrest and underfeeding, become ready victims of deadly diseases. Into these quarters of squalor and misery and shame go these men and women of the great heart, and plant there light and cheer and hope. They feed the hungry, clothe the naked, heal the sick, comfort the sorrowing and despairing, bring back the lost and straying. They found kindergartens and schools, clubs and guilds. They introduce cleanness in homes, and instil higher ideals into lives. They teach the sacredness of motherhood and the responsibility of fatherhood, the honor of womanhood and the chivalry of manhood. They cultivate the sense of self-respect, and contempt for all that violates decency, honor and honesty.

When contemplating the heart's priceless contributions toward the betterment of man, we cannot but deplore that the attention given to the cultivation of the affections falls far short of that we give to the improvement of the intellect. We are so busy enlarging the mind that we must of necessity dwarf the heart. What a world ours might have been to-day had the culture of the heart been equal to that of the mind! How many centuries ago might not the *Messianic* age have dawned, had the first place in the system of education, in the estimate of worth, in the bestowal of honor, been given to the heart!

Little attention given to cultivation of love.

There is no dearth of mind to-day, but there is a woeful want of heart. We need more heart in our homes. The brute-instinct still plays a large part in our nurseries. We frown where we should smile, and we scold where we should pity. We stifle in our anger what we could develop in our forbearance. We punish with the rod where we should correct with kindness. We harden with rigor, where we should soften with gentleness.

Lovelessness in home.

And we need more heart in our schools. Heart culture has no place in our curriculum of studies. We have gymnastics for the limbs and acrobatic feats for the mind, but no exercise for the heart. The relationship between teacher and pupil is often that of open hostility. There are systems of recitation, discipline, marking, examinations that develop deception rather than honor, hatred rather

In school.

than love. There is often little regard for the psychical nature of the pupil, little consciousness that the most censured pupil is often the backward pupil, who, though laboring hard in preparing and following the lesson, cannot keep pace with the more gifted classmate who receives all the praise and all the honors for but little exertion. Little notice is taken of the fact that the pupil of the poorer mind is frequently the pupil of the better heart. There is little knowledge of the home-environments of some of those pupils whose untidy and irregular appearance at school calls forth all sorts of punishment and disgrace. There is little knowledge that some of the pupils scolded for poor or indifferent work are bread-winners of families, toiling from dawn to school-time, and from end of school till far into the night. What cheer, what encouragement might not a teacher's loving heart and sympathetic word infuse into such a life! What vistas of hope might they not open! What avenues of darkness and misery and abuse might they not close!

And we need more heart in our intercourse with our fellowmen. We have heard too much of the doctrine "Each for himself, and the devil take the hindmost."

In society.

It is a doctrine that may fit well enough into the life of the brute, but it is the distinction of man that he alone, out of all animal creation, is possessed of the sense of active fellow-feeling. And he alone is a man who shows his manhood by active sympathy with his fellowman. The greater his fellow-feeling the further removed is he from the brute. Through it he is led to act justly and kindly toward others, and moved to abstain from doing to others what he would not like to have others do to him. Through it he is led vividly to realize another's sorrow and suffering; and to hasten to his succor. And the more his sense of fellow-feeling is developed the richer grow his affections, and the richer his affections the larger is his and others' happiness.

If in our social relationship we are arrogant and selfish and unkind and unjust we must not look for kindness and sympathy and love from others. Unkindness begets unkindness; selfishness breeds selfishness. Lovelessness is paid in its own coin.

Lovelessness begets lovelessness.

If, however, we are unselfish, thoughtful of others, sympathetic, loving, we receive back all we give, and often more. Our own heart's approval alone is worth all the gain that selfishness procures. A pleasant smile, a word of cheer to an employee, a thoughtful inquiry after a neighbor's health, an encouraging word to one sorely tried, these are in themselves trifles, but what a world of happiness they may kindle in the heart of the bereaved, the unbefriended, the uncheered! We speak of wonderful echoes in our and in foreign lands, but I know of none as melodious as our heart's cheer and love echoing and reechoing in another's breast. It heals where medicine fails. It kindles where fuel refuses to ignite. It divines a "soul of goodness in things evil" and "distils it out." It sees the pure in the impure as the scientist sees the lustrous diamond in the blackest coal. It draws the particles of good out of a mass of sinfulness as the magnate draws specks of iron filings out of tons of sand. It effects reformations where appeals and reproofs fall on deaf ears. There are hearts that thirst for a word of love and sympathy as the parched flower thirsts for the drop of rain. There are lives that need but a brother's sympathetic grasp of hand to check their downward course.

Love kindles love.

Oh, the powers for good in the human heart that are daily allowed to go to waste! It is said that there is latent power enough in the Falls of the Niagara to answer the needs of all the world. There is power enough in the human heart to turn the whole world's evil into good, power enough to disband every army, to turn every battleship into a ship of commerce, to close every prison, court and almshouse. There is power enough in the human heart to make of every sinner a saint, and of every beggar a nobleman. Tolstoi tells us that one day a beggar asked him for a *kopeck*. "Brother," said Tolstoi, after searching in his pockets in vain for a piece of money, "I have not a coin with me." "You have given me enough," answered the beggar, "you have given me more than anyone has yet given me, you have called me 'brother.'" And away he walked with a firmer, prouder step than that with which he had approached Tolstoi but a short time before. How many are not waiting

Heart could turn whole world's evil into good.

to be called "brother," "sister" this very day, by you, by me! How many of them would not walk more erect by reason of such greeting!

There are times when it almost seems as if we had forgotten the meaning of love. What an amount of selfishness and lovelessness we meet with in this world! What abundance of carping and faultfinding, and what paucity of appreciation! What forgetfulness of blessings conferred, what remembrance of errors committed! Go where you may, you do not escape the chronic faultfinder. To his jaundiced eye nothing is right. With an assiduity worthy of a better cause, he is forever searching for flaws.

Looking for faults.

Of course there are flaws. Has not the sun its spot, and the rose its thorns? Yet the sun is luminous, notwithstanding spots, and the rose sweet, notwithstanding thorns. And seeing that none of us are perfect, why prate of the imperfections of others? Why act as social scavenger, collecting from the sinks and ash barrels of slanderers and scandal mongers the faults and failings of others, and dishing them up for others' entertainment? What happiness can there be in effecting the unhappiness of others? Why not rather cultivate the opposite trait, that of finding our own happiness in making others happy? Why not rather add vigor to our lives by increasing love in our hearts? For love is life, and life is love. They who do not love do not live. They who love nothing are nothing. Love is the solution of the riddle of life. It is the ladder to heaven. It is the revealer of the beyond. It robs death of its terror and the grave of its darkness. It begins its ministry before yet we enter life, and continues long after we are gathered unto the dead. "Loving those we lose, we never wholly lose those we love," says Thackeray. Love is the golden chord that ties our heart to a thousand other hearts. It weeps with us when we weep, and smiles when we smile. It rejoices in our triumphs, and instils hope and cheer in our defeats. It is keen-eyed and keen-eared to our virtues, and blind and deaf and dumb when seeing and hearing and speaking can only mar happiness.

Where love would look for bright side

It is more divine than theology,—it is a form of religion itself. It has no need of creeds or dogmas to convince, of bans

or inquisitions or torture-chambers to convert. Its saints are not those who waste their years in prayers and penance, or who wage holy wars or battle mightily in theological controversies, but those who preach the gospel of love, and practice what they preach, who scatter seeds of kindness, who perform deeds of love, and spread sweetness and light, wherever they minister.

Love more divine than theology.

It is more precious than gold, for, they that have love in their hearts have a treasure that neither wealth nor power nor station can purchase, have a treasure that time cannot diminish nor adverse fate depreciate, a treasure that grows the richer as earthly values grow poorer, that grows the stronger as physical strength grows weaker.

More precious than gold.

It is more to be desired than book-learning, for, they that have love in their hearts possess the true wisdom of life. They have the wisdom that makes life worth its living. They have the wisdom that penetrates beneath the surface of things, and understands that they alone live who love, that they alone enjoy who partake of the blessings of this earth with their hearts as well as with their heads. They that have that wisdom are the chosen of God. Along their paths flowers always spring and birds always sing, and smiles and thanksgivings always abound. Their very face is the mirror of a heart that loves all and feels for all and sympathizes with all, a heart that is patient with human foibles and compassionate with human error, that bears insult and injury meekly, that answers unkindness with kindness and evil with good, a heart that preaches, in words which all can understand, the divinest of all beatitudes: *Blessed are they that love.*

More to be desired than book-learning

Blessed Are They That Hate.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 3d, 1907.

We hear much of the New Testament teaching of loving one's enemy, of resisting no evil, of blessing those that curse us, of turning also the right cheek to them that smite us on the left. We see little of such preaching practiced in life. Lessing was right when he made his *Nathan* declare that it is easier to rave devoutly than to act humanly. And Ole Bull was likewise right in asking: "If we kiss our enemy, what have we left for our friend?" The Old Testament is entirely on rational grounds when it prohibits seeking revenge on an enemy or rejoicing at his fall, when it commands succoring him when in distress. Such action towards an enemy is within the range of human nature, all else is unctuous mouthing, hypocritical twaddle.

Love of enemy preached but not practiced.

And on equally rational ground is the Old Testament when it bids those "that love the Lord to hate evil," when it commands us "to be angry"—though cautioning us in our anger "not to sin," when it tells us that "there is a time to love and a time to hate." Hatred of evil is of God's own implanting. To love him who seeks and accomplishes our ruin, who maliciously slanders us, who basely violates the sanctity of our home, who tramples under foot our God-given rights, who tyrannously oppresses us, would mean to love the evil and to strengthen the hand of the evil-doer.

Love of evil-doers would strengthen evil.

To hate evil is as fundamental in the law of morals as in the law of nature. God Himself, though patient and long-suffering, does not suffer guilt to go unpunished. Nemesis is at work, and its inexorable task is often not completed even in the second and third generation.

Hatred of evil of God's own implanting.

And there has never been a founder of a religion, an inaugurator of reforms, a liberator, an emancipator, who did not draw a large part of his greatness from his hatred of evil. Such hatred made Moses the enemy of Pharaoh and the emancipator of Israel, the relentless adversary of idolatry and the inaugurator of monotheism. Inspiring as Moses always is, he is never more so than when, in his righteous indignation, he hurls his tablets of stone at the feet of the idolatrous people, and, sword in hand, strikes down the faithless. And, notwithstanding the New Testament teaching of resisting no evil, of loving one's enemy, what action of Jesus is more admired by his faithful followers than his lashing the money-changers from the Temple-courts, and his fierce denunciation of his opponents as "hypocrits and whited sepulchres?" And all our admiration for such men as Socrates, Savanarola, Luther, John Knox, Patrick Henry, Washington, Garrison, Lincoln is drawn from their intense hatred of wrong, from their fearless opposition to it, their daring and braving all that the power of the wicked might be stayed, and their wickedness crushed.

Love of good includes hatred of evil; the greatest haters of evil have been the greatest lovers of good. There is no love more intense than that of a mother for her child, neither is there a hatred more bitter than a mother's hatred against the sin that is threatening, or that has seized upon, her child. There are righteous indignations that impart an almost superhuman beauty to the face, that seem to coronate the head as with an aureole, that reveal depths of soul never suspected before. There are people whom we do not love until their hatreds make them really known to us. Theodor Parker tells us that Washington had seemed cold, statuesque, unnatural to him until, one day, he chanced to read of the intense anger Washington could develop at grievous wrongs to him or others. That anger lifted him out of the nimbus in which popular fancy had enveloped him, and brought him down to solid ground. That anger showed him not only capable of hatred but also of love. Show me a great hater of evil, and I will invariably show you a great lover of good. Show me a

Love of good includes hatred of evil.

man incapable of hatred, a man who meekly submits to every wrong and outrage and oppression, who never cries a halt to insolence or vice or crime, and I will show you either a hypocrite, a hireling, a time-server, a coward, or a human invertebrate.

What would our civilization have been to-day, had it not had the labors of the great haters, the great reformers of the past! There has never been an age that had not need of great haters to rouse the people from their lethargy, and to summon tyrants and despots before the tribunal of right and justice. There are few blessings of political and religious and civil liberty that had not their origin in the relentless hatred of some prophet or martyr. And woe to the civilization of the future, if, in accordance with New Testament teaching, resistance to evil were to cease, and if those who are a curse to society were to be loved instead of hated. Gag your haters, and your political and religious progress is at an end. Silence those who in darkest Russia dare to hate autocracy and bureaucracy, and you may as well give up all hope of ever seeing liberty dawn in the accursed land of the Czar.

But for hatred of evil there would have been no good

It is an experience as wide as the human family and as old as history that evil loved, or evil undenounced and unresisted, grows all the stronger and roots all the deeper. And it is a truth, which few acquainted with existing conditions will deny, that most of our present-day social evils and political corruptions and religious apathy is due to insufficient hatred.

Present evil due to insufficient hatred of it.

Oh, for some Moses or Elijah, for some Patrick Henry or Garrison in our day! How they would hate the evil that festers uncontrolled on the very surface of society! How they would brand as thieves and vipers and whited sepulchres those who by sinful means seize power within their hands, and use it for their own advantage! How they would lash from the legislative halls of the nation or state or city those who hold office by virtue of graft or bribe or fraud, and not by the will of the people! How they would point the finger of scorn at those who by corrupt means have accumulated vast fortunes, and who, from

Good haters needed.

thrones built of gold and reared on foundations of starved and outraged and crushed human beings, look with haughtiness and insolence upon fellowmen infinitely their superior in honor and rectitude and culture! With what withering contempt they would regard those men and women, who consider themselves "the best society," and who base their claim to that distinction, not on character, not on culture, not on achievement, but solely on extravagant wastefulness or costly idleness, on physical and moral and mental degeneracy! How they would cry out against pulpit and press which, though posing as watchman of the public interest, defenders of the wronged and oppressed, guides and correctors of the erring and straying, cowardly or calculatingly maintain a studied neutrality, having eyes, see not, having ears, hear not, having tongues, speak not! How they would cry out against those who say nothing and do nothing that might incur the displeasure of the mighty, who basely do the bidding of their masters, who mumble creeds and catechisms, who rail against the godlessness and immoralities of the far-away Fiji Islander, when they should speak words of consuming fire concerning the corruptions and vices and crimes festering in their very midst!

With so much evil abounding in present-day society, the death-like quiet, the fatal inactivity that have their hold on many of our churches, are signs of craven cowardice, of a lack of the hating and fighting spirit of the prophets and reformers of old. At an Abolitionist meeting in Massachusetts, one of the members present sprang to his feet, and, in a ringing voice, cried out: "We are not doing our duty! See how quiet and peaceable the audience is! If we were doing our duty they would be throwing brick-bats at us." Even so, were pulpit and press to do their whole duty to-day, things would not be as quiet and peaceable as they are. There would be brick-bats flying in abundance, and there would be vacancies in many a pulpit—but, in the end, there would be more honor and honesty, more right and justice, more rectitude and reverence in our body politic and in society at large than there is at the present day.

Hatred would rid us from corruption

As we have attempted to show in our last discourse, *Blessed are they that Love.* No less *Blessed are they that Hate.*

Blessed they that love the good and hate the evil.

God bless the lover of good, and God bless the hater of evil. Only by hating the evil will the good ultimately prevail. Only by resisting him that would resist the good, only by smiting on the right cheek him that unrighteously smites us on the left, will the need for resistance cease, will the necessity for smiting back pass away.

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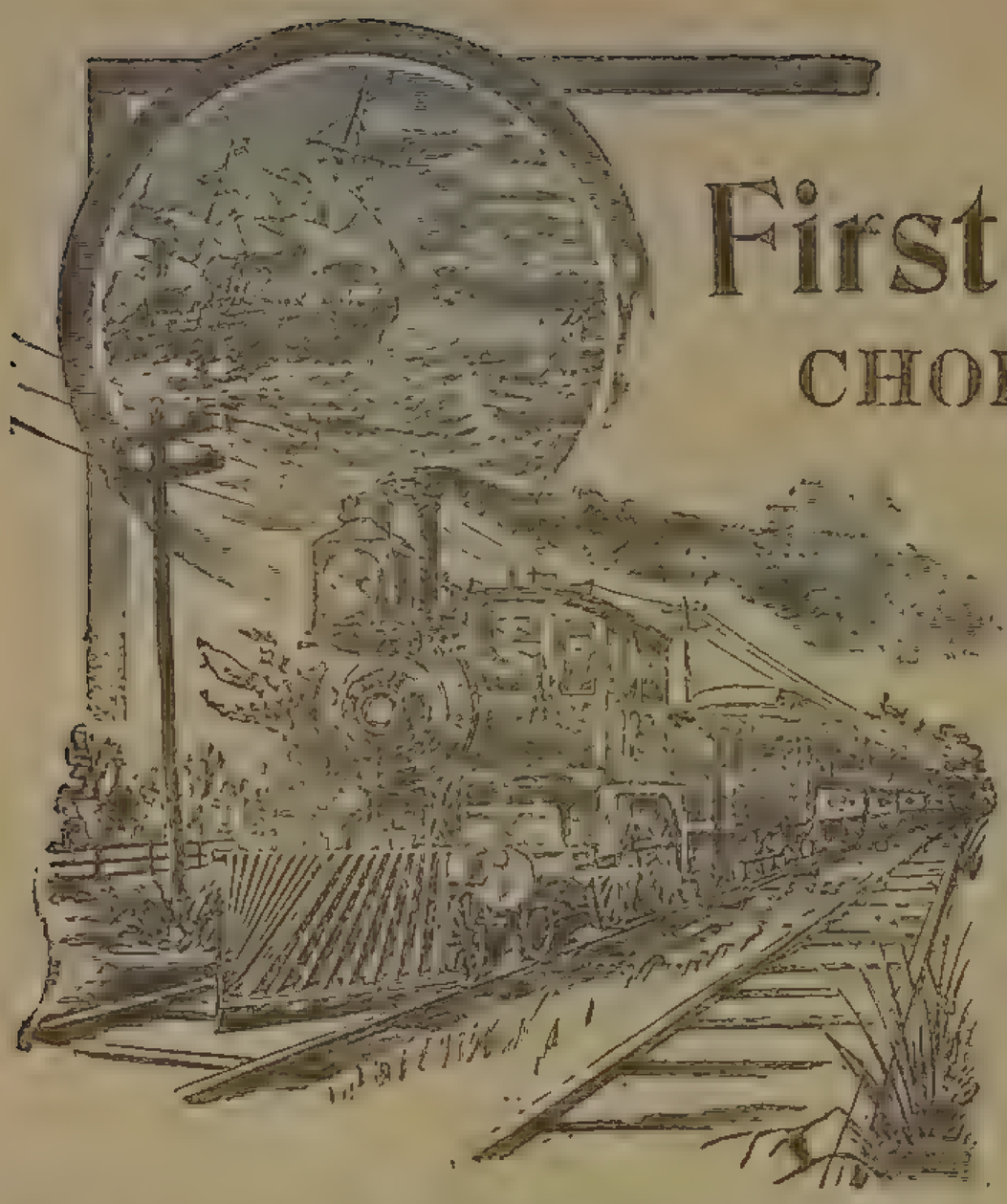

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Blessed Are They That Succeed.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 10th, 1907.

In my student-days, when public debates were very popular, one of the subjects most frequently wrestled with was whether circumstances make the man or man the circumstances. I remember proving, one day, to the entire satisfaction of the learned judges, that circumstances make the man. That was thirty years ago. I have grown wiser since. I would not undertake to-day to argue on that side of the question. While recognizing that circumstances create conditions and events, it is in the power of man so to shape these as to make them epochal in history or basal in his own career. Circumstances give rise to a state of political upheaval in France; a Napoleon shapes it into an emperorship for himself. Events lead to the American colonies' throwing off their allegiance to George III; the valor of Washington, the statesmanship of Jefferson, the erudition of Franklin, mould that revolution into the greatest republic on earth. For half a century, and more, the slavery question is the vexation of our country; a Lincoln rises, and in despite of humble origin, and next to no means of education, in despite of well-nigh a life-time of hardship, turns the vexation into the glory of the Nation.

Men make circumstances.

All that circumstances can do is to help a man toward greatness, if he has within himself the elements of success, and knows when and how to seize his opportunity. Chance may send the favorable wind, but, unless the sailor is ready and knows his course, the favoring wind may dash him against the rocks. Chance may send a music-loving king, like Ludwig of Bavaria, into the way of a composer, but, unless he has the

Circumstances may favor our shaping our careers.

genius of a Wagner, there will be no Bayreuth. A man may be eager for success, and the hour may be ripe for immortal achievement, but, unless he possess the requisite qualification for success—training, purpose, will-power, enthusiasm, courage, perseverance, character—the opportunity will pass him by, and consign him to oblivion.

Illustration of favoring circumstances wasted.

We have had, time and again, occasion to study men in public life whom the fates favored as men have seldom been favored. Theirs was the opportunity to make their name a household word for independence, for reform, for wise and honest statesmanship, throughout the land. Theirs was the opportunity to mount to the highest office within the gift of the American people. But, though they found their opportunity, opportunity found not in them the man it sought. They were weak where they should have been strong, superficial where they should have been thorough, vacillating where they should have been firm, ignorant of condition of things and of characters of men when their judgment should have been deep and their vision far-sighted.

Great men wrest victory even from unfavoring circumstances.

A large number of failures, like the one of which I have just spoken, as well as a number of illustrious successes, described in the lives of the world's great men, warrant our conclusion that it is not mere circumstances that make success, but that it is man who moulds favorable circumstances into success, and that, at times, men wrest success even out of unfavorable circumstances, pluck the sweet out of the bitter as Samson gathered the honey out of the jaws of the lion.

Secret of success within us, not outside of us.

The secret of success lies within us, and not outside of us, is dependent on our own effort, and not on that of parents or patrons or purse. And let us at the very outstart understand that success does not always mean accomplished achievement. By success we mean every honorable, well-prepared and well-sustained effort, along the line of success, whether attained or unattained, whether it bring recognition from without, or conviction from within that success has been conscientiously and courageously striven for, albeit it has not been achieved. Some men may fail, and

yet be more successful in their failure than other men are in their dazzling achievement. Real success rests on higher things than name or fame, than wealth or power. It rests on honor, on character, on valor, on heroism, on self-sacrifice. In battling with the unscrupulous and heartless, the heroic soul may meet with but hatred and defeat, and yet derive from its failure more of content and happiness than have yet been gotten out of what is generally regarded as success.

Early Preparation first step toward success.

But, this kind of success, the only kind worthy of our consideration has never yet been achieved without an early and a thorough preparation for the battle of life. An early solemn resolution to rise above the common herd is a mighty step toward success, and beginning at once to carry resolution into action is success half achieved. Professor Peabody of Harvard declared that his experience with students taught him that an earnest desire on the part of a serious young man to be an educated man is half an education. It is a bad sign to discover in young persons no ideal, no ambition, no effort other than that of complying with the task of the day. It is a prophecy of dismal failure to see young people waste in inane society life the time that should be consecrated to fitting preparation for future careers. There are young people to-day preparing themselves to be miserable failures; the parents looking idly on, even applauding, and yet expecting great things from their children. None are so blind or so foolish as overfond and unhealthily wealthy parents, who would have their children great, and yet bar their way to greatness.

Who delays too long begins too late.

The whole world is open to him who early consecrates himself to some mission in life. The belief that it is time enough to begin to think of the future when play-time is all over, and when the wild oats have all been sown, is fatal in a country like ours, where all avenues are open to all noble strivers, where Lincolns can advance from log cabins to the White House, and Garfields, from driving mules, can rise to the leadership of the Nation. With resources in our country that have scarcely begun to be developed, with vast territories that have not begun to be settled, with science and invention still in their infancy, no

one, who would rise above the common herd, can afford to waste one moment of the precious time of youth. If he would harvest in the autumn, and enjoy the fruits of his labor in the winter of his life, he must plow and sow in the spring time of his days, and cultivate in the summer.

Inuring to Hardship second step toward success.

And early must he inure himself to hard work, if he would have it easy later in life. No Temple of Fame has yet been reared to shirks. Fortune and fame keep shy of those who keep shy of labor and duty. The men, who worked most blessedly for mankind and themselves, learned the art of it early in life. Hercules, who performed the twelve mighty labors, strangled the serpent while he was yet in his cradle. All the talk of the mystery of luck is shere nonsense. Luck is pluck, and that is nearly the whole solution of the mystery. And as to all the talk about genius and talent,—talent is the art of hard work early acquired, and genius, as Edison declared, is 2% of inspiration and 98% of perspiration. To a student's question as to how and where to find knowledge easiest, I know of no better answer than: Just dig away, dig away, the deeper you dig the more of knowledge and pleasure you will find.

Who wrestles hardest reaches farthest.

Of course, allowance is to be made for differences in endowments and for untoward circumstances, but even these, recognized and wrestled with in early youth, have often proven stepping-stones toward ultimate success. A resolute will to succeed, aided by but little endowment, has achieved infinitely more in this world than brilliant endowments, unaided by a will to work. The way to success is open to the ungifted as much as to the gifted, and he who labors the hardest is, all other things being equal, surest to succeed. He places will-power and perseverance against another's unutilized superior endowments, and outstrips him in the race. Fortunate that child, that is early hardened and early trained to wrestle with the problems of life! Unfortunate those who are early taught to lean upon parents' power and purse! Woe to parents, if, conscious of their wealth and station, they engage in sparing their children the drudgery of labor, the hardship attendant upon character-training, soften the faculty they should harden, stifle powers they should

develop, encourage habits they should repress, accustom to walk on crutches and to lean on support those who cannot be too early trained to stand and walk alone. Many a child is robbed of strength because of its parents' weakness. Many a nursery proves the mortuary of success, because parents employ nurses, governesses, tutors for the sole purpose of enervating the body, of enfeebling the mind, of deadening the soul, of making all things come to the child without difficulty, without opposition, without self-denial, without self-effort.

The hardening process is the foundation of strength.

Grecian mythology tells us that the goddess Ceres was one day engaged as a nurse by a royal couple whose child was very ill. After but a little while, the child improved marvelously. The mother, curious to know by what magic the new nurse had effected the change, concealed herself in the nursery to watch the process. She saw her stripping the child naked, and preparing to hold it over the flames of a roaring fire. Unable to endure the sight, she rushed from her place of concealment, seized the child, and with it flew from the nursery. Later she sent orders to the nurse to leave forthwith. The child began to fail again, and soon after died. In this story we have but our lesson of to-day, told in mythological language. The fates often mean it better with our children than we do ourselves. They present a stern, hard course, they kindle the fires of trial and tribulation to develop vigorous lives and successful careers. We, however, in our foolish overfondness, seek out the soft course, the easy road, and by it ruin both their health and their chance in life.

Ease and luxury ripen failure.

There is nothing that the experience of illustrious self-made men teaches so powerfully as that they who, at first, are driven hard by the fates, in the end, compel the fates to do their bidding. There is one sentence in the writings of Jean Paul Richter, which I regard more worth remembering than any other, and that sentence reads "I would not for much money have had much money in my youth." Had he had money, the many classics which he added to German literature would probably never have seen the light of day. A luxuriant home would have stifled the talent which extreme poverty developed. It is an

observation, that reaches as far back as the days of Herodotus, that the same soil seldom produces luxuries and heroes. The tropical zone, which, with but little labor, supplies lavishly man's wants, is inhabited by peoples low in the scale of civilization. In the colder zones, where earth is not lavish, where man has to labor hard for the necessities of life, he attains to the loftiest heights of development. It is the same with human lives and human careers. I know of young men who need but a severe blow of misfortune to be launched on careers of distinguished success. In their darkness they would see stars shining forth and pointing toward success which they never saw in the light, and necessity would teach them how to grapple with them and how to conquer them. A young man who has his pockets full early in life is very apt to have his head empty all his life. Stomachs laden with delicacies, and backs covered with broad-cloth, at the cost of other men's toil, make the soul bare of virtue. "Few people," says John G. Holland, "who are under thirty years of age, and unmarried, can afford to be rich."

And I know of young men whose richly promising careers would be at an end, were a sudden windfall of so-called fortune to alight upon them. The necessity for hard toil removed, they would cease toiling, and their magnificent talents, unused, would go to waste. There is nothing so ruinous to a commencing career than help from others, when self-help, self-reliance is required. There are times when what is intended as a God-send is but a devil's blessing. It is a lesson which the millions of young people who are now entering upon careers can ill afford to let go unheeded, the lesson that the men who mounted highest started on the lowest rung, that the men who illumined the earth, who fed the millions, often had not a crust for themselves, often stalked in the dark, for the want of a tallow-dip with which to light their way. "I came upstairs into the world," said William Congreve, "for I was born in a cellar." And Burke said "I was not rocked and swaddled and dandled into a legislator." Astor started as an apple-vendor, Burns as a plowman, Copernicus as a baker's son, Demosthenes as a cutler's son, Franklin and Greeley as journey-men printers,

Men who mounted highest started lowest.

Horace as a shop-keeper's son, Jesus as a carpenter's son, Kepler as an innkeeper's son, Luther as a street-singing chorister-lad, Mohamed as a camel driver, Newton and Parker as farmers' sons, Rembrandt as a miller's son, Spinoza as a grinder of lenses, Turner as a barber's son, Vanderbilt as a ferryman, Washington as a surveyor-lad. There is no college, no university in the world that has graduated so many stars of the first magnitude as the school of adversity. Blessed was the yoke of poverty they were obliged to bear. And blessed would parents be, if, having wealth, they would use it for the blessing of mankind and not for the ruin of their children.

Yet other factors, besides early preparation and early hardening, are requisite to assure success, and one of these is *Purpose*. There are those who were diligent in their studies when young, and who had the benefit of the hardening process of adversity, and yet failed of success because they had no purpose in life. I saw a little girl one day very busy with letting down an empty bucket into an empty well. Asking her what she was doing, she replied: "Oh, just drawing up lots of nothing." That child was but playing and fancying. But, alas, the world is full of people, who spend all their lives with lowering empty buckets into empty wells, and lifting lots of nothing. Let a man aim at nothing, and he is sure to reach it. Let a man, duly prepared, have a purpose, and stick to it, and he will find his purpose sticking to him. It is not enough to have talent, the talent must be practical to admit of success. It is well to have wings, but, unless we have also feet to stand upon solid ground, imagination will play us pranks such as Mansfield portrayed to us last week in his presentation of *Peer Gynt*. "I ought," as the philosopher Kant teaches, implies "I can." He, who never gets beyond "I ought," who never ventures upon "I can," finishes his life with bewailing what he "might" have been or done.

"I ought" implies "I can."

Next to purpose, I place in importance *Concentration* as an indispensible factor in the assurance of success. In singleness of purpose lies the secret of multiplicity of triumphs. Efforts, like gunpowder, require concentration to be effective. To produce one

Concentration third step toward success.

American Beauty, the gardener pinches off the stem every other rosebud. To ripen the luscious cluster of grapes, the vintner prunes off a mass of leaves and shoots, to prevent their choking the grape and their wasting the sap of the vine. Even so must he concentrate effort and time upon his life-purpose, if he would prevent a waste of energy and a failure of life. Dissipation of energy is the coffin of success. The stream that spreads over a wide area is rarely deep enough to carry crafts. As sun-rays concentrated in a burning-glass will set a house on fire, even so may energy and effort concentrated upon one consecrated purpose set a world on fire. The great achievers of the world have been the one-idea men. Had Columbus spread his energies and expended his time upon a score of purposes, he would have become a smatterer in all of them, and America might have waited for its discoverer yet many a year. He who has a life-purpose, who has well fitted himself for it, need not be ashamed of being ignorant of a thousand other things, and of not participating in the actualization of other purposes, be they never so laudable.

Other steps toward success.

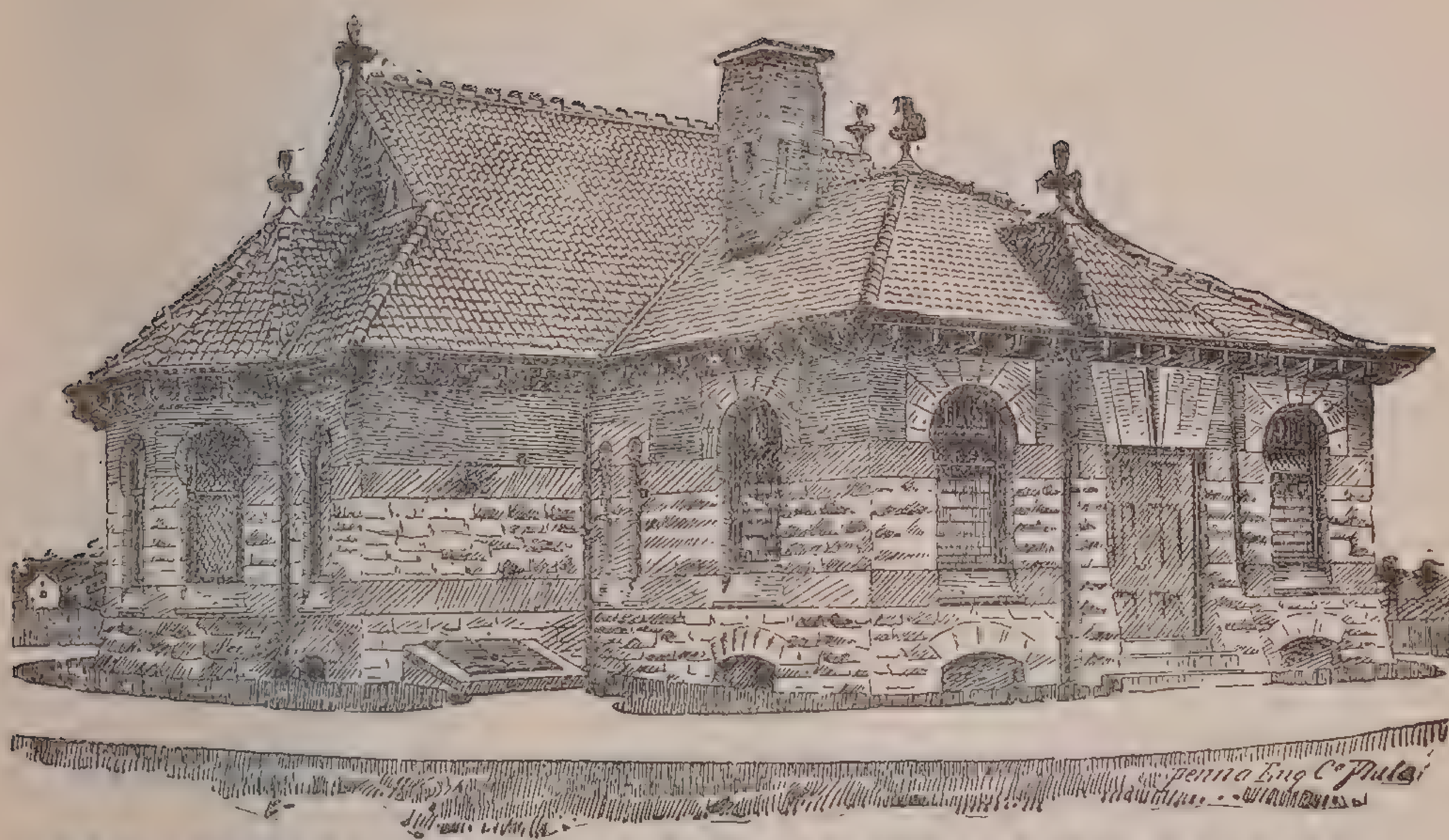
Did time permit, much could be said of the part played by enthusiasm, perseverance, courage in the attainment of success. Yet, the mere mention of them may suffice to impress their importance. He who would set others on fire must himself be aflame. He who would convince others must himself be all conviction. He who would succeed, must not be afraid of being dubbed enthusiast, dreamer, visionary, crank. Many a one, who won for himself the victor's laurels, had first to see himself carricatured with dunce's cap upon his head. Let others rail, let them scorn and persecute, if there is a will to succeed, and perseverance to endure hardship and to brave ignominy and defeat, not all the powers in heaven or on earth can keep off success, or prevent that failure that is yet greater than success.

Hold on to patience, if you would hold success within your grasp. Rise from defeat even more valorously than you entered the battle, and you will be victor in the end. Washington lost more battles than he won, but his defeats taught him the art of winning victories that told. Strong men, men who

are content to wait, men who are patient under trial and undismayed under reverses, are stronger than their fates.

Higher than all, higher than preparation, purpose, concentration, enthusiasm, will, perseverance, courage, is *Character*. Nothing deserves the name of success that is obtained without character. Though characterless success win approval on earth, in the heavens above it is entered at its true worth. Even but mediocre ability, graced by character, will, in the long run, outstrip characterless talent. To what heights might not a talent like that of *Peer Gynt* have attained, had it but been infiltrated with character! Blessed be he who, with intellect in his brain, with skill in his hand, with enthusiasm, will, perseverance, courage in his spirit, has God in his heart. He rises above the commonplace; he stands above the herd. He lives in the hearts of them that love the loveable. His success makes success honorable and blessed. Of him the righteous say: "Many have succeeded, but thou excellest them all."

Character—the crown of all of them.



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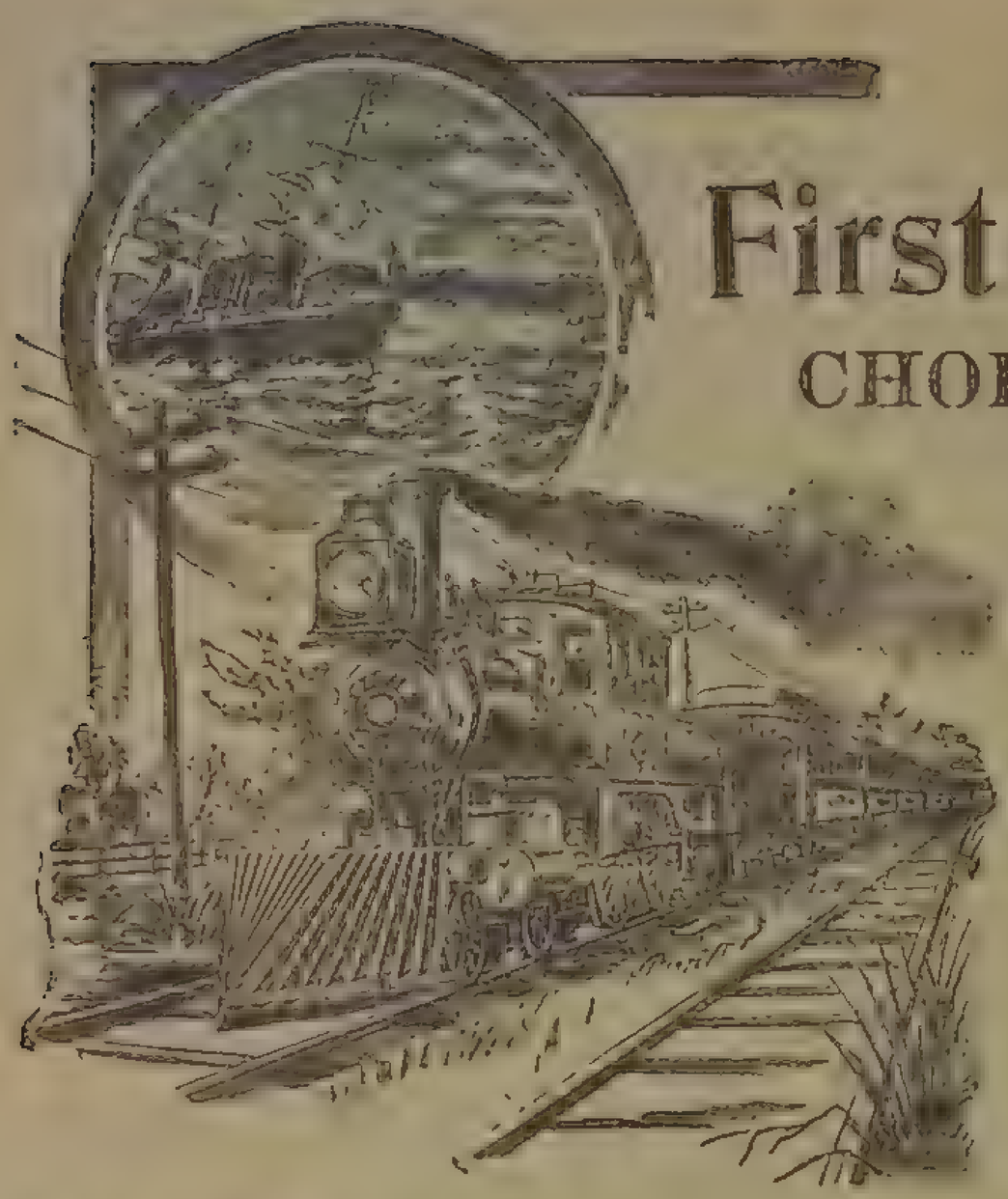

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28. Isaac M. Wise—A Memorial Tribute.

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10. The Diagnosis.
12. A Remedy.
25. A Time to Keep Silence.
26. "God's First Temples."
27. Daybreak

SERIES XV. 1901—1902.

1. Preacher or Teacher?
7. The Reign of Right.
9. The Reign of the Soil.
10. The Reign of Love.
11. The Reign of Religion.
14. Boyhood and Girlhood—School Days.
15. Youth—the Age of Love and Matrimony.
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21. Decline—the Age of Beneficence.
22. Death—the Age of Rest.
23. The Aftermath, Summary and Conclusion.
25. "Still Achieving, Still Pursuing."

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2. Secretary Hay and the Roumanian Jews.
3. "Lo, the Dreamer Cometh."
4. Quoth the Raven "Nevermore."
5. Quoth the Reason "Evermore."
6. The Cause of Sin.
7. Selfishness.
8. Avarice.
9. Envy.
10. Anger.
12. Infidelity.
15. Meaning of Virtue.
16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
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23. Our Debt and Duty to Dr. Wise.
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1. The Demands of the Age on the Church
2. The Higher and Lower Pleasures.
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4. Canst Thou by Searching Find God?
5. "Mary of Magdala."
6. The Battle Not to the Strong."
10. A Backward Look.
11. Not Congestion but Colonization.
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15. What Shall Our Children Believe.
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26. Trade—Unionism.

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5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
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9. Parsifal, the Triumph of Innocence.
10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
16. Israel, a Nation, Race or People?
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19. Religious Training in the Home.
21. The Jew Militant.
22. The Jew Militant. II.
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25. Some Questions in Morals.

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A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 17th, 1907.

Had I the legend-spinning power of Krummacher, the German writer, or our own Longfellow's faculty of weaving quaint story into charming verse, I would give lasting form to a tale, reading somewhat like this:

At the Judgment Seat.

At the bar of the Judgment-Seat of the yonder world stood a number of men. Their troubled looks told of their fear to render account of the lives they had lived on earth. The Judge Celestial, seated upon the throne of justice, bade each to tell what each had achieved.

"Alas!" said the first, "of achievement I have little to tell, of failure much. I labored in the field of science. Hard I toiled to find a remedy against one of the deadliest diseases to which human flesh is heir. And yet, though I shrunk not from years of drudgery, nor spared myself hardship and want, I failed. The remedy is undiscovered. The fatal disease still afflicts human kind."

Failure confessed by a scientist.

Spake the second: "Recognizing evils and wrongs besetting mankind, I devoted my life to the eradication of them. Loud I lifted my voice wherever I saw injustice triumphant and right violated. I suffered ignominy and persecution and loss for my espousal of right. Yet wrong still prevails. My labors have been in vain."

By a moralist.

Said the third: "My days I spent in endeavoring to unite mankind into a common brotherhood, under the common Fatherhood of God. I wrote book upon book, and delivered address upon address, showing that as God is one so is Truth one, entreating the hundreds of

By a theologian.

different and hostile sects to cast aside their segregating non-essentials, and to unite on the essentials, in which they all agree. It was a long labor, a hard labor, and a wasted labor. I left them as wide apart as they were when I first entered upon my work."

By an apostle of universal peace.

In a voice that told of a discouragement yet greater than that of the others, the fourth commenced: "Because of my long espousal of universal peace I was chosen a member of the Hague International Peace Conference. Strongly I advocated disarmament of nations and establishment of an international court of arbitration, before which all nations should lay their grievances and differences, and which court should settle by the power of reason what hitherto required the sword. Notwithstanding the many sessions of that Conference, notwithstanding my hard and many labors, three cruel wars have since been waged, wars that cost the lives of hundreds of thousands of innocents, wars that brought untold miseries upon millions of human beings, wars that swallowed hundreds of millions of dollars, which, wisely expended, could have lessened half of the miseries of the earth. Failure has been the result of all my labor."

By a Russian Liberal.

"I have been a member of the Russian *Douma*," spake the fifth and last. "For years, I agitated publicly and secretly, with and without leave of the authorities, the establishment of a *Douma*, where the people might freely and fearlessly tell of their woes and wants. For such agitation, I suffered imprisonment, torture, exile. Yet, I desisted not. Neither my tongue nor pen kept quiet, until they raised an outcry that echoed and reechoed throughout the land, and that was answered at last with a *Douma*. But, when it began to do the work for which it was convened, its doors were closed, and its members summarily dismissed. And ever since, there has prevailed a reign of terror, unequalled even in that land of cruelty. Thousands upon thousands have been hanged, tortured, murdered, imprisoned, exiled, without opportunity for defense, without judge, jury or witnesses. Instead of doing good, I have but brought upon the people yet greater evil."

For a while all was quiet, the self-confessed failures at the bar not daring to lift their eyes to the Judgment-throne. At length, a voice resounded, soft and sweet, saying: "Enter, ye valiant souls, and take up your abodes among the blessed. Ye have battled bravely; ye have not failed. At this Judgement-seat men are not judged as they are judged on earth. Here the crown of laurels often awaits those who on earth were made to wear the crown of thorns. Here those often rank the highest who on earth were deemed the lowest. Here heroic effort and noble suffering for the right, even though attended by failure, weigh higher in the estimate of worth than brilliant success attained with little or no sacrifice. Heaven was made for earth's unrequited heroes and martyrs."

All bade welcome to the heavenly abodes.

Thus would run the texture of the tale which I would love to see some poet weave into beauteous and enduring form. It would cheer many a disheartened struggler; it would buoy up many a discouraged soul. I well remember the hour when this fancy—of a number of disheartened strugglers rendering account at the Judgment-seat of Heaven—first spun itself from my mind. It was past midnight. The day's labor had been long and hard. Reviewing its work, I asked "What good had it achieved?" There was no answer. I went back of that day's work, I reviewed the month's work, the year's work, the work of more than a score of years, and still there was no answer. Instead of seeing or hearing of any good done, it even seemed as if, notwithstanding my long and hard labor, criminal courts were busier, prisons more crowded, papers fuller of accounts of vice and crime, politics more corrupt, corporations more heartless, society more hypocritical, religion more spurned than ever. "What," I asked myself, "what, if this very night I were to render account of my life's work, at the Judgment-seat of Heaven, what else could I say than that I had striven for larger love between man and man, for deeper faith, for greater honor and honesty, for nobler conception of life's mission and duty, for better use of its opportunity—but had failed?"

Tale offspring of discouragement.

It was then that I thought of the world's noble strivers, and wondered what their answers would have been to questions such as I addressed to myself. How many of even the great men of the world have gone to their graves with a conviction of success attained? How many of those who were laid to rest amidst proud eulogies felt in their hearts that they had succeeded? Who of even the greatest of all achievers wrought more than a fraction of all he started out to do?

Few heroic strivers have met with success.

What else than a failure could Moses have regarded himself? Two goals he had set for himself, one, to root the monotheistic faith among the people of Israel; the other, to establish them as an independent nation in the land of promise. He left them as wandering tribes in the wilderness, and as a people given to idolatry, from which they were not cured till a thousand years later. What were the prophets of all nations but failures, misunderstood by them to whom they would give light, persecuted by them whom they would do good, put to death by them to whom they would give eternal life? Was not Socrates condemned to death by his own countrymen and townspeople on the charge of corrupting youth and spreading a belief in false gods? Did not Jesus die a failure—nailed to the cross by the Roman, from whose cruel yoke he had hoped to free Israel? Were not Savanarola, Jerome, Huss, Bruno, Latimer, Servetus deemed failures in their day, all put to death for promulgating doctrines that were regarded fatal to the salvation of the soul and to the morals of the people? Did Luther die convinced that he had purged the church, had restored it to its original purity, and had established peace in Christendom? Did he not see the mighty schism arising? Could he not foretell the rivers of blood that would have to be shed, before a truce could be established between Catholic and Protestant? Did not Dante die in exile? Was not Columbus brought home in chains from the world he had discovered? Did not Mozart and Lessing die so poor that friends had to defray the funeral expenses? Was not poor Galileo obliged to endure years of persecution, insult, imprisonment for teaching that the earth revolved around the sun, and not the sun around the earth? Was he not obliged

A roster of illustrious failures.

to see his books condemned and burnt? Was not he himself, in his old age, and when broken in health and spirit, necessitated by an infallible church to recant his teachings, and to denounce with his lips as false, what his very soul proclaimed as true—and all to escape being burnt at the stake?

Failures were they all regarded in their day, and some, no doubt, held no other opinion of themselves. Many of them did not even consider the question of success or failure at all. They but did their duty, told the truth as they saw it, dealt the blow which they felt had to be dealt. The consequences to themselves they never stopped to consider. They believed that the good deed cannot die, that a truth once uttered lives immortal, that fire cannot burn it, nor the gallows strangle it, nor the dungeon incarcerate it, nor tyranny crush it under its iron heel. They believed that, if man forgets, God remembers; if man punishes, God rewards. They believed that the truth they enunciated would find lodgment in other minds, that the work commenced would be carried forward by other hands, that later generations would reap in joy what they had sown in tears.

Many of them did not even consider success.

This then is the legacy which the lives of unsuccessful heroes and martyrs have bequeathed to us: he who would serve God and his fellowmen, he who would do his duty, who would fight evil, should never think of success or failure. If he must, let him think of failure rather than of success, for that is more likely to fall to his lot.

If success comes, it is well. If failure, let it be no less welcome. One may fail of final success, and yet accomplish much. In great things, present preparation for ultimate success is also success. In great things, early failures are even preferable to early successes. Such failures are stepping stones, while immature success might prove a pitfall. When the minds of people are wholly unprepared for the new thought, or the new mode of life, a too sudden change has an effect upon them similar to that of a powerful light, suddenly flashed upon those who have long groped their way in darkness. Representative government, to cite an illustration, is a desirable thing, but a sudden introduction of it among the Fiji Islanders would be dangerous

In great things failure even to be welcomed.

in the extreme. Absolute monarchy would be an excellent first step, to be followed, a century later, by a constitutional government. To have inaugurated even but the first step must suffice the lover of political liberty, even though it fall far short of the ideal form of government he has in mind. He must find comfort in the knowledge that what he began others will finish. He must find enjoyment in the thought of the greater enjoyment that will be the heritage of a later generation.

Times when failure greater than success.

There are times when failure is yet more blessed than success. There are successes that are only possible through preceding failures. Every failure is a link in the chain of progress. Every defeat is a stepping stone to victory. Every set-back is a step forward in the march of advance. Early failures have marked the commencement of men's greatest successes. Had Demosthenes and Savanarola and Lacordaire and Disraeli not broken down in their first speeches, they would never have become the powerful leaders of men they did become. Had Frederick, the Great, not fled in craven flight in his first battle, he would never have become the greatest warrior of his age. Said to me, one day, one of the world's greatest merchants, while pointing at a certain building: "I have lost a fortune in that building, but I have made several since by reason of the lesson that failure taught me." Said Fox, the great English barrister: "Show me a young man who has not succeeded at first, and has yet gone on, and I will back him."

Who would succeed must not fear failure.

To attain an ultimate success, therefore, we must not be afraid of first failures. We must court them rather than avoid them. The child that never falls is the child that never learns to walk. The man who never fails is the man who never accomplishes anything great. The scientist who never makes fruitless experiments never lights upon an epoch-making discovery. The reformer who never meets with route never leads his cause to victory.

He who would fight the battles of right and truth and justice must not be afraid of taking his stand in the van, even though he knows he will be the target for a thousand missiles, and that he will more likely be overthrown than permitted to

advance. But, his very daring to take his stand in the van, his daring to face and brave the missiles, is already victory, even though all else be failure. His courage will kindle courage in others. Other men will take up his cause where he left off, and will approach nearer to success.

There is nothing so conducive to fearlessness of failure as fearlessness of standing and fighting alone. He who is not afraid of being in the minority is a majority in himself. When the German Diet refused to accept Moltke's proposition for frontier defenses and for the reorganization of the army, he said: "Very well, then Prussia must do it alone." And Prussia proceeded alone, and its resulting strength coerced the others to fall in line. For daring to stand and fight alone, Moltke was, for a time, the best hated officer in the German army, in the end, he attained that success that made him the best-beloved.

Who not afraid being in minority is a majority himself.

When you see a man courageous enough to refuse to be another's echo, or to have his being by another's leave, or to shape his opinions after another's dictation, you see a man who has within himself the elements of success. No man ever furthers the world's good who has not the strength to be his own self, who has not the courage to brave unpopularity rather than sacrifice his individuality. There is no greater danger to a man who would progress than a love of popularity. No man can serve two masters. No man can love popularity, and at the same do what is sure to make him unpopular. Popularity is always on the side of him who leaves the masses in undisturbed possession of their prejudices and errors and sins. He who undertakes to unmask their illusions, to strip away their hypocrisies, to expose their vices and guilts, is sure to encounter their bitterest hostility. Popularity is a fairly reliable barometer of a man's usefulness. Tell me of the popularity of a man, and I will tell you how much he has contributed toward the world's progress. It was a wise remark which a one-time reformer made: "I am getting to be dreadfully popular, I shall soon be good for nothing."

No greater danger to success than love of popularity.

If you have the courage to fail, you will have no fear of man. You will be of that noble body of men of whom John Knox

Who has courage to fail has no fear of man.

was a worthy type, on whose tomb-stone are inscribed the words: "Here lies one who never feared the face of man." You will care as little for the scorn of man, as the nightingale cares for the croaking of the frog. You will continue to do your work, even though every new thought or deed of yours bring new ignominy. Though shunned as the thorn, you will blossom as the rose, as have all of the world's misunderstood and mistreated benefactors.

Who has courage to fail has no fear of suffering.

If you have the courage to fail, you will have no fear of suffering. Man is yet greater in endurance than in achievement. To bear is to conquer our fate. He who would be a hammer must early prepare himself to be an anvil. One must expect the hemlock cup, who knocks the cup of guilt out of sinners' hands. Schoppenhauer said truly: "It is easier to burn heretics than to refute their views."

Who has courage to fail has no fear to wait for his reward.

If you have the courage to fail, you will have the courage to wait for your reward. That you have not yet suceeeded is not a sign that you have failed. What has intrinsic value is rarely recognized in its own day. Neither the Gothic cathedrals nor Shakespeare's plays were considered art in the day of their creation. If you have the truth, there is not rock and dirt enough in the Himalayas and the Alps combined to bury it. Enemies of truth have before this discovered that it is yet harder to suppress truth than to discover it. It is not a rare sight to see heads of illustrious men coronated by the hand of one whose ancestors were their bitterest persecutors.

Who has courage to fail despises unsuccessful success.

If you have the courage to fail, you will have the courage to despise much of what passes for success: the wealth that comes of slavery and that is used for enslavement, the power that is begotten of corruption, the social position that is acquired by moral debasement. If people, who lack culture, whose manners are shocking, and whose morals are yet more offensive, are held up as exemplars of success—because they have money—then it is a distinction to be a failure, and our daily prayer should be "From such successes deliver us, O Lord."

He that has wealth of soul is richer than he whose wealth is but of the purse. He who has culture of heart and mind is happier than he whose happiness is dependent wholly upon wealth. He, whose character is spotless, and whose life is rich in noble thought and deed, reaps a contentment of soul such as no mint of money can purchase.

There is no mistake greater than that successful men are always happy, and unsuccessful men always miserable. Of the two, the former is often to be pitied the more. Real enjoyment is oftenest found with the latter. No life is miserable that is enriched by virtue and culture and good deed. No life is a failure whose aim is high. That man, who lives righteously and loves what is loveable, who enjoys the respect of the intelligent and the love of the good, who discharges his duties honorably, who makes the world the richer and happier for his being of it, who in appreciation of God's blessings, spreads blessings among his fellow-kind, that man, be his failures never so many, is the truly successful man, a greater success than his the sun has never shone upon.

The greatest failure often the noblest success.

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Life—A Tragedy To Them That Feel.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 24th, 1907.

It is hard work, at times, to hold on to one's optimism, and not acknowledge oneself a pessimist. It is hard work at times not to agree with Schopenhauer's teaching that, suffering is the purpose of life, and that he is the wisest who soonest rings down the curtain, and says *finis* to the tragedy of existence.

Hard at times not to be a pessimist.

There are times when it is quite easy to believe that life is lived under some monstrous demon, or to subscribe to the belief, held by some of the Church Fathers, that the human family constitutes a penal colony, and is expiating upon this earth the crimes committed during a prior existence.

There are those to whom life means little else than toil and struggle and suffering. And if they ask *why?* there is none to give them answer. And if answer be given, the answer does not convince. There are others whose existence means unending disease, vice, crime. If you ask them whence their disease, or why they have not walked the way of right, they point to a diseased or criminal ancestry, and ask you why they were not given a better chance in life, why they were not given an opportunity for healthy or moral lives, why they were cursed with environments that made for debasement rather than for virtue?

Existence for many a life-long misery.

There are millions of families who are stricken to-day in the land of the Czar. The Russo-Japanese war—that accursed offspring of rapacious greed—tore from their midst precious lives, and slaughtered them on the battlefields of Manchuria. The murderous *Black Hundred*, armed with the authority of

the government, burst into their homes, and butchered the helpless and the defenseless. Blood-thirsty gendarmes fell upon them in the dead of the night, and led their sons and husbands and fathers to torture and execution. A famine, holding over 30,000,000 Russian subjects within its insatiable maw, is inflicting sufferings to-day, such as only those can understand who know what it is to seek to satisfy ravenous hunger with roots and weeds and bark and manure, or for parents to be compelled to stuff rags into their ears lest their children's cries for bread drive them mad.

All over the world Jews are suffering outrage and insult, for no wrong that they have done, or are doing or contemplate doing.

Loud rises the cry in Russia and elsewhere: "Why are such sufferings brought upon us? If God is just, why does injustice prevail? If God is loving, why are the innocent made to suffer? If God is all-powerful, why does He not strike down the unrighteous?" Who will answer these questions? Or what answer will quieten the troubled soul or heal the wounded heart? If life to these is not a tragedy, what is it?

Loud the cry: "Why these sufferings?"

I know the usual answer: Suffering is a divine agency; it has beneficial uses; it chastens and humbles man; it restores him to the path of righteousness when he has strayed away; it makes him more amenable to the law of God, and more mindful of his duty toward his fellowman.

The usual answer: "Suffering a divine agency."

Unfortunately, it is an answer which, in cases such as I have cited, does not meet the difficulty. What of them that are humble and righteous, and yet are made to perish, while those who commit the outrages are permitted to go free? What of the innocent who are obliged to starve, while those, whose misrule is responsible for the slaughters of the famine, fatten on the best of the land? What of the God-fearing and law-obeying who are made to suffer, while the godless and law-defying, who inflict the suffering, escape? What a travesty of justice it is to make the innocent suffer, and to reward the criminal with yet greater power for committing crime? Can we wonder that there

The answer does not always answer.

should be those who hold that life is a tragedy, those who wish that they had never been assigned a part, or that the tearful play might soon come to an end?

I know the other statement, too, the statement that I am looking on the dark side only, that I am forgetting the sunshine and the star light and the flowers, the merry song of the young, the joyous faces of those on whom fortune and favor smile.

The happiness of some not an answer for the misery of others.

No, I am not forgetting them. I am fully conscious of their existence, and sincerely do I pray and conscientiously do I toil for their long continuance and wider extension.

But, the happiness on the one side does not blind me to the unhappiness of the other side, and the laughter of the fortunate does not, with me, drown the cry of woe of those who suffer for no fault of theirs, whose days are spent in darkness, who from cradle to coffin know little else than slavery, want, suffering and degradation.

A visit to the slums

Enter some of the poor quarters of our cities, so that with your own eyes you may see where and how human beings like unto yourselves, human beings with hearts and souls and minds like unto yours, slave and suffer, live and die. And, when you shall have seen their miseries and shall have heard their moans, your hearts will soon enough feel that, of all harrowing tragedies that have ever been written or acted, there has been none more harrowing than these which are lived and acted in our very midst, near our very doors.

Children raised in the streets.

We wander through filthy streets and yet filthier alleys, and with difficulty make our way through crowds of children, whose language is yet dirtier than are their faces, and whose rags yet filthier than the streets. Upon inquiry, we learn that the streets and alleys, with all their dangers and pollutions and temptations, are the nursery of these children. Tenements are too small to accommodate them, and parents are too busy slaving for an existence to have time to rear their children. They raise themselves, and into that self-raising they introduce the seed-grain of diseases and vices and crimes, that, later, yield bountiful harvests in hospitals, juvenile courts and reformatories.

Wherever we look there is the sight of misery and despair. Sombre is the color that life wears there. Sparse are the rays of sunshine that there find their way into hearts and homes. Pallid faces, deep lines of care, sunken cheeks, hollow chests tell of the ravages of toil, of the onslaughts of overwork, of underrest, of underfeeding, of pestilential atmosphere.

Wrecks of humanity.

We enter some of the tenements; we descend into damp, dismal cellars; we grope our way along dark, slimy, rickety stairways, through putrid stenches, to unlighted, unventilated, uninhabitable garret-rooms. And from cellar to garret we find a seething mass of humanity, toiling, slaving, here and there the rattle of the machine unable to drown the hacking cough of the consumptive or the moan and groan of the wasting and dying. We hear of almost incredible hours of labor—sixteen, eighteen, even twenty hours a day. We hear of wages, difficult to believe, yet only too true. Bargain-counters must have cheap wares, and the low price must be gotten at the cost of the heart's blood of these unfortunates. We find single rooms occupied by families of as many as six persons, and even more, of both sexes. We find a family of seven persons, including a son of nineteen and a daughter of eighteen, inhabiting a dingy basement kitchen, all sleeping, side by side, on the floor. We find more than sixty persons occupying a house of nine rooms, children sleeping on shelves and under their parents' beds. More than half of these producers of wealth have no home that they can call their own beyond the end of a week, have nothing of value of any kind except as much as will go in a cart, are housed in places that many a man would regard unfit for his horse or dog.

Hotbeds of misery.

We enter a sweatshop, and are amazed at the number of men and women, aye of boys and girls not yet in their teens, who are huddled together like cattle. We wonder how human beings can breathe its poisonous atmosphere, twice eight hours a day, and not die. And we are not surprised at the Factory Inspector's report that "it is this mode of life that is provocative of pestilence, disease and immorality," or at the undertaker-landlord's declaration that "it is not in the rents as much as in the funerals that I get out of my tenements wherein my profits lie."

We enter one of the factories. A large, prison-like building. Upon five floors, narrow, deep, gloomy, the battle is raging hot—men, women, yea, even children, are engaged in a fierce encounter with steam and steel. Oh, the tragedy of it all, weak flesh against hard iron; human heart-beats against life-less machine throbs; the feebleness of human strength against the might of horse-power! What stifling heats, what sickening atmosphere, what deafening noises, what ceaseless grind, what ghastly, feverish looks! The more we watch the toilers the more like machines they look. Fingers and eyes move automatically. Speed not health is the thing that counts. The mere sight of it quite proves the statement an inventor made: "if I invent a life-saving device, it is not wanted; if a time-saving contrivance, it is seized with avidity." Time not life is the thing that is valued here. For every one life prostrated, there are a dozen others to take its place. It is coal and iron that are costly, flesh and blood are cheap. It is the machinery that must be well cared for—its repair costs money—disabled operators can be cured at the cost of public charity. There is no sign of enthusiasm in the workers, no interest in their work. If speak they would, the noise would drown their voices; if sing they could the heat would parch their throats.

Battle between machinery and life.

Such is the tragedy of their life, every workday in the year. Spring comes, summer enters the land, the gay winter succeeds the bracing autumn—no change, no vacation for them. They see no flower, they hear no song of bird, they catch no breath of the fragrant woods, they share neither in the abundance of fall nor in the festivities of winter. For them there is but ceaseless grind. For them, as the consumptive sweatshop poet Rosenfeld described it with heart-rending pathos, there is but ceaseless yearning for what is never to be. Theirs is but to slave and die.

Life a tragedy.

There is still a sadder part in this tragedy. Woman's labor seems to predominate in these sweatshops and factories. And when we remember that many of them are wives and mothers, and that the others are likely to be, and when we read upon their faces the signs of exhausted strength, of premature decline, of dread

Women's and children's part in the tragedy.

disease, we tremble at the fate awaiting their offspring. And when we note children laboring at their side, some of them so young that they ought not yet even to know the meaning of labor, some of them so young that they ought still to be in school, or romp about in the open, among healthy environments, to lay up rich stores of knowledge and virtue and vitality for future use, we tremble for the future of the Nation.

Vice and crime saddest part of the tragedy.

But the saddest part in this tragedy has not yet been told. Vice and crime find ready breeding-places in the crowded haunts of filth and misery, in which the slaves of modern industrial life have their being. These are the regions that, besides crowding our hospitals and asylums and shelters, besides taxing our charities to the utmost, crowd our penal and corrective institutions, and fill the dens of vice and shame.

Products of slum conditions.

It is hard for children, largely left to themselves, with eyes and ears wide open to all sorts of wickedness, tempted by want into all sorts of evil, thrown into all sorts of companionships, raised with no proper sense of honor and honesty and decency and self-restraint—it is hard for children such as these to have the serpent fangs of the slums enter their flesh, and not have their moral nature poisoned. It is hard for a young woman to toil all the year round, among scenes where even the most fundamental ideas of virtue and shame are blurred, if not wholly blotted out, to long for enjoyments which she believes to be the legitimate right of youth, and for which her nature craves, but which remain ungratified,—it is hard for such a young woman not to become defiant, not to grow rebellious, not to yield to temptations. It is not surprising to hear a young child-mother, of fifteen years of age, confessing at a Reformatory, that there was not a form of sin and vice of which she had not tasted or known, before she was yet twelve years of age. Still less surprising is it to hear of a young woman deserting her home, and writing to her mother that, after having spent the best years of her youth in unceasing toil, and amidst unending miseries, and, after having striven in vain to eke out a half-way decent existence and to clothe herself half-way decently, she had come to the conclusion that

it is far better to lead a life of shame, in comparative ease, than a life of virtue—but the life of a hungry, joyless slave.

The tragedy were sad enough if it ended there. But, alas, the bitterest curse of evil is its fecundity. Congestion and filth and misery transmit their curse to the second and third generation, often further still. Exhausted and vitiated vitality begets a progeny that enters life with vice and disease and crime stamped into every cell and fibre of their being, a progeny to whom no other choice is given than playing a part in a horrible tragedy. Ask the life-story of defectives and dependents and criminals, and you hear, for the most part, the story of a degenerated, debased, vitiated, criminal ancestry. The Elmira State Reformatory shows that 71% of inmates are devoid of "a moral sense," yet possessing "natural, mental capacity," showing that they would have acquired good habits as readily as evil ones, had they been reared under proper care and environments. One-half of the inmates came from bad homes; bad companionship and street-living furnished 92% of them. A boy of nineteen had received six condemnations, another of twenty had received eleven, another of twenty-one, fourteen. The worse the home-surroundings the larger were the condemnations. One-fifth of them could not read at all; half of them were able to read only with great difficulty. "*Weakness* not *wickedness*" was their undoing, and that "*weakness*" was largely congenital heritage or parental dower. Sins or neglects or weaknesses of parents live on in their children, and make of their lives tearful tragedies.

Curse transmitted to posterity.

It has become clear enough that charity, while frequently a palliative, is not a cure. Often it but roots the evil deeper, and raises for posterity an internal enemy more dangerous than a foreign foe. Charity is looked upon as a panacea, because it is easier to open our purse to unfortunates than our heart; it is easier to give them our money than our personal sympathy and aid. We are quite ready to dance or sing or masquerade or picnic for charity, but not willing to descend into their haunts of misery, and lift them out of the filth and mire, and open opportunities to them

Charity not a cure.

that shall make the story of their lives other than a gruesome tragedy.

The root of the evil lies in our ignorance of how and where those live and slave and suffer who furnish the largest percentage of our dependent and defective and criminal classes. Did the one-half know from personal knowledge how the other half lives, our slum problem would be solved. We would read less of women, like Miss Morosini, spending $200,000 a year on their wardrobe, less of women spending $10,000 on a night's entertainment, less of society-people spending $50,000 annually on travel, less of women having marble kennels built, and giving Christmas parties for their favorite lap dogs, when there are those near our doors, who have scarcely the crust of bread with which to appease their hunger, little more than rags with which to cover their nakedness, scarcely a bucket of coal with which to keep out the cold, who are driven to vice and crime because of want and misery and despair, who, as Dr. Blaustein, Superintendent of the Educational Alliance of New York informed me, see so little or know so little outside the slums, that a little foreign-born lad, when taken to the country on a picnic, after a three year's sojourn in this land, exclaimed in amazement and delight: "Oh, I did not know they had trees and water and grass in America!"

Evil lies in one-half not knowing how other half lives.

Did the one-half know how and where the other half lives and suffers, we would have money for *Model Dwellings* for the poor as readily as we have it for our city and country clubs, for our summer and winter homes, for our summer and winter tours. We would move the pale-faced, hollow-chested, shrunken, emaciated, consumptive, slum-poisoned galley-slaves out into the country, where abundant food and health and labor and character awaits them. We would leave it to the well-to-do to build their own libraries and to endow their own colleges, and devote the money, thus set free from needless expense, to tearing down the filth-reeking and vice- and crime-engendering rookeries and barracks and tenements of the slums and ghettoes, and to building *suburban*, *industrial* and *agricultural settlements*. We would make sweatshops unlawful, and child-labor criminal.

Knowledge would turn tragedy into sweetness and light.

We would emancipate the poor working woman from the thraldom of slavery, and free her from the temptations that now beset her. We would increase the hours of rest, and add to the number of the working-man's holidays. The number of hospitals and asylums and penitentiaries would diminish, and the needs of the charities would decrease. Our human sympathy and fellow-feeling would exorcise the curse that now blights and blasts the lives of the poor, and, instead of *miserere*s, their songs of joy would resound, and, instead of tragedies, their lives would be full of sweetness and light.

Life—A Comedy To Them That Think.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 3d, 1907.

Augustus Caesar lay upon his death-bed. Around him stood his family and closest friends. When the end drew nigh, he opened his lips to speak. All bent forward, eager to catch his last words. And this he said: "*Plaudite, amici, comoedia finita est.*" "Applaud ye, friends, the comedy is at an end."

An emperor upon his death-bed.

What thought prompted these words will never be fathomed. Perhaps he meant them to convey his summary of his life. Perhaps, when face to face with eternity, when conscious of his utter helplessness, of the emptiness of the glittering bubble of earthly glory, he realized, as he had never before, that life had been a farce, that he, the Emperor, the exalted and worshipped, at whose word nations had trembled and mighty men had cowered, was, in the presence of death, so weak that a child was stronger than he, so poor that the poorest beggar was richer than the Emperor of Rome.

Summarizes his life as a comedy.

I wonder how often this Augustan death-bed scene has repeated itself, how often such words as these have been uttered or thought by men and women who, in the day of their strength and glory, were honored because of their station, courted because of their wealth, flattered because of their beauty and wit, feared because of their power. I wonder how often life has been summarized, in the hour of parting, as a farce by men and women who, in the day of their prime, slaved and sinned to acquire wealth or glory or name, schemed to attract, through pomp and show, the world's attention upon themselves, believing that such a life only could yield happiness, that such a life only could bring them to its end gratified.

Such the summary of life of many in our day.

If there are men and women whose lives are tragedies, there are more whose lives are comedies. There are goings-on to-day that make one wish for a return of the days of professional fools, who, having been truly wise men, were privileged to speak needed words of wisdom under the guise of folly, and needed words of truth where others spoke falsehood only. As Shakespeare said in his day, so might we say to-day "What fools these mortals be!"

Need of satirists like Erasmus.

And a satire, even keener than that which Erasmus wrote, might be written in our day. He dressed up folly in her cap and bells, and made her deliver an oration to her fellow-fools. He showed up the vanities, hypocrisies, trickeries, greeds, worldliness and ignorance of churchmen of his day, told of their professing knowledge of all things, and yet not knowing how to read the gospels; of their professing poverty, yet greedily swallowing even the morsel of the poor, of their professing peace, yet practicing war, of their professing saintliness, yet having less chance to enter the Kingdom of Heaven than had the commonest peasant or laborer.

This bold satire opened the eyes of Europe, and afforded inestimable help to Luther in his leading on the Reformation.

An equally needed reformation might be effected in our day, had we a satirist like Erasmus, one who, with equal skill and fearlessness, would hold up the mirror of truth and show to men and women of our day what they are, and what they do, and what comedies, or better what farces, they make of their lives.

What a field he would have for a display of his talents! What opportunities for fairly convulsing thinking people with laughter over the follies and foibles of people of our day!

Among the first he would show up the men and women of insatiable ambition. These believe that, once they would acquire name and fame, they would be inexpressibly happy. Little do they know of the joylessness, the burden, the responsibility, the unsatisfied longings of those whose stations they envy. Little do they know that many of the envied would deem themselves fortunate, if they could again occupy the humble station

Life turned into a comedy by the ambitious.

that once was theirs. These over-ambitious labor hard. They make of life a ceaseless grind, shut out its sweetness and light, bar every sentiment of home-happiness and family-joy. They take themselves very seriously, wondering why the happiness so eagerly sought does not come to them, the thinking world, in the mean time, enjoying many a laugh over the farcical comedy they are enacting.

By popularity-seekers.

There are the popularity-seekers, those who can conceive no higher pleasure than living on the lips of others than seeing their names and pictures in public print, than being the sought and courted, the dined and wined of society. For the attainment of such distinction, no labor is too great, no price too high. They are ready for any sacrifice, ready to cast character to the winds, ready to make light of honor, ready to sell their very souls—only to be popular. They little know what spectacle they make of themselves to thinking people by their pushing themselves forward, and by their dancing attendance upon the powers that be. Still less do they know that of all glories popularity is the most short-lived. Like a rocket, it ascends with much blaze and fuss, but it soon comes down like a stick.

By *parvenues*.

There are the *parvenues* that enact some of the most laughable of all our comedies. Many of them possess a distinction which, unfortunately, they little know how to appreciate. Theirs is the honor of having been poor, or of having sprung of poor but sterling stock. By dint of hard labor they or their fathers raised themselves to affluence. But wealth has turned their heads and has contracted their hearts. They enact the ostrich part in society. They think that, because they choose to shut their eyes, all others can no longer see, or that, because they choose to forget, all others do no longer remember. Notwithstanding lack of culture and education, they insist upon imitating those who are to the manor born, and, in doing so, often enact comedies than which there are few played upon our stage that are more laughable.

There are the avaricious, whose vocabulary extends little beyond addition and multiplication, who are dead to every

sight except gold, to every sound except the jingle of coin, to every interest except such as promises to enlarge their pile. Not a day's enjoyment do they get out of all their painfully acquired possession. Theirs is but laboriously to heap up what their heirs may lavishly squander. Theirs is but to deny themselves every enjoyment of life, that their children may have nothing else to do but to enjoy life. Theirs is but to work all their lives, so that their children may be spared the need of work, and thus gradually debase into physical and moral and mental degeneracy. It is at this point where the comedy comes dangerously near being a tragedy.

By the avaricious.

There are the purse-proud or the blood-proud, they who, though having had nothing to do with the upbuilding of their fortunes or with the creation of their meritorious family-name, stride with peacock haughtiness, and arrogate to themselves a superiority that belongs to superiors only. Of all farcical sights, there are few more ludicrous than seeing people strutting about in a self-imposed nimbus of glory, because an ancestor of theirs fought in some battle, or because their fathers accumulated a fortune—albeit they themselves might faint at the smell of powder, or command a wage of probably less than five dollars a week were they obliged to earn their own living.

By the purse-and-blood-proud.

And what shall we say of the comedies that society people enact before us, every day, comedies farcical enough to cure hypochondriacs of their meloncholy, and dyspeptics of their dyspepsia? What painful search for enjoyments that are but burdens, for diversions that are but cares, for recreations that are but hardships! What efforts to look happy, even though the eye, if still honest, belie the look! What efforts to look interested, though inexpressibly bored! What brain-rackings and expenditures to create new sensations of enjoyment, such as being dined in craped dining-rooms, on coffin-shaped tables, and from coffin-shaped dishes, or in dining-rooms turned into barns and stables, with cattle for companions, or in dining-rooms turned into cages, having food passed into them as unto wild beasts! What extravagances, what rivalries, what dissipations, what waste

By the puppets of society.

of time and means and opportunity, what forgetfulness of God and man, what selfishness and self-seeking, what falsities and hypocrisies—and all for enjoyments that are, for the most part, make-beliefs, that are as unreal, as are most of the smiles they wear, most of the compliments they pay, most of the speech in which they indulge.

Life falsely lived either a tragedy or comedy.

Oh, for the rise in our day of one of those wise fools of former times, that he may hold before us the truth-telling mirror, and tell us what even the closest of our friends dares not tell! Oh, for the rise of some wise man to teach us anew that life was never meant to be a tragedy or farce, and that there is no need of our making our earth either a vale of suffering or a trysting ground for folly. There is need for our learning anew that happiness can come only from within, that it can never be sought as an end, that it can come only as a consequence of noble duty nobly done, of noble burden nobly borne, of noble purpose nobly cherished and nobly achieved. We would not then create a thousand needs that are not needed, and leave undone the thousand duties that are imperatively demanded of us. We would not then gather worthless boulders on the shores of life with which to burden our voyage, and leave untouched the precious gems that fairly cry out to us to pick them up. And when our end shall come, our parting words will not need to be those of the Roman emperor, "*Plaudite, amici, comoedia finita est,*" "Applaud ye, friends, the comedy is at an end."

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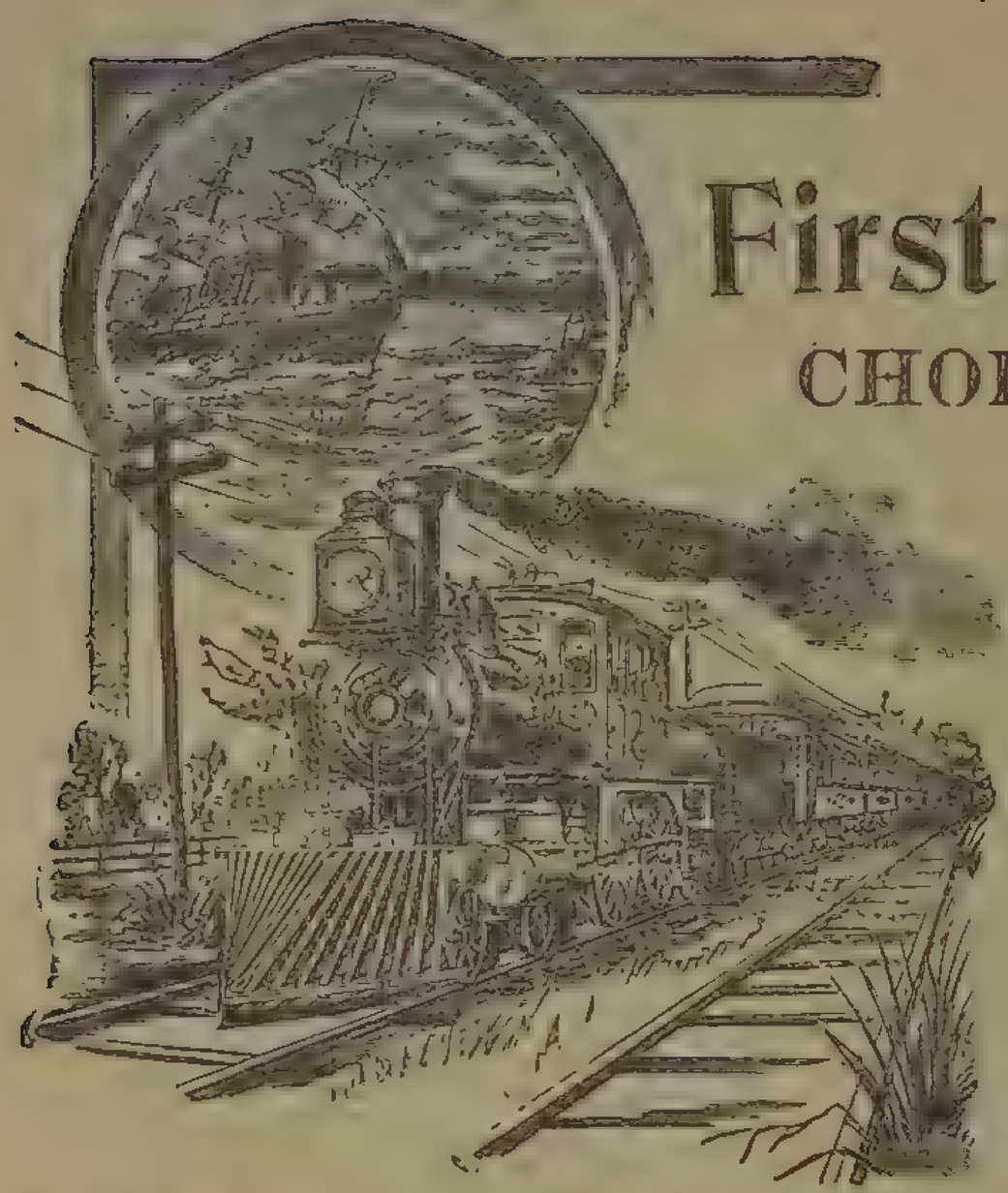

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Some Ideals of the Jew.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 10th and 17th, 1907.

Two occurrences in American Israel, within recent times, have attracted wide attention among Non-Israelites, and have elicited expressions so favorable to Jew and Judaism that they well deserve being recorded for future history as well as for present comment.

Two recent celebrations in Israel.

One of these was the celebration, two years ago, in commemoration of the two hundred and fiftieth anniversary of the arrival of Jews in the harbor of Manhattan. The other was the consecration, in this Temple, of the beautiful Memorial Window, as Israel's tribute of appreciation of John Hay, late Secretary of State.

Some of the foremost Non-Israelites of our land participated in these occasions, men as distinguished as Former President Cleveland, Secretary Root, Former Ambassador Andrew D. White, Governor Higgins, Governor Pardee, Mayor McClellan, Bishop Greer, Bishop Lawrence, President Eliot. Other distinguished men, such as President Roosevelt, Vice President Fairbanks, Governor Folk, sent special letters or messages of congratulation. Prominent newspapers and magazines devoted lengthy editorials and illustrated articles to these events.

Participated in by distinguished Non-Israelites.

And throughout all their spoken and written words, there rang one note louder than all others, the note expressive of America's appreciation of the Jew as a patriot, as an upbuilder of the Commonwealth, as a law-abiding, peace-loving, industrious, thrifty citizen.

Glowing tribute to American Jew by President Roosevelt.

"The Jews of the United States," said President Roosevelt, "have become indissolubly incorporated in the great army of American citizenship, prepared to make all sacrifice for the country, either in war or peace, and striving for the perpetuation of good government and for the maintenance of the principles embodied in our Constitution. They are honorably distinguished by their industry, their obedience to law, and their devotion to the national welfare."

By Former President Cleveland.

"All nationalities have contributed to the composite population of the United States," said Ex-President Cleveland, "many of them in greater number than the Jews. And yet I believe that it can safely be claimed that few, if any, of those contributing nationalities have directly and indirectly been more influential in giving shape and direction to the Americanism of to-day. What our Jewish fellow-citizens have done to increase the material advancement of the United States is apparent on every hand and must stand confessed. But the best and highest Americanism is something more than materialistic. Its spirit, which should make it imperishable and immortal exists in its patriotic aspirations and exalting traditions. On this higher plain of our nationality, and in the atmosphere of ennobling sentiment, we also feel the touch of Jewish relationship. . . . Let us not forget that Columbus on his voyage in search of a new world, was aided in a most important way by Jewish support and comradeship. If the people of the United States glory in their free institutions as the crown of man's aspiration for self-government, let them not be unmindful of the fact that the Jews among us have in their care and keeping the history and traditions of an ancient Jewish Commonwealth astonishingly like our own Republic in its democracy and underlying intention. . . . They especially care for their poor, but they do it sensibly, and in a way that avoids pauper-making. On every side are seen monuments of their charitable work, and evidences of their determination to furnish their children and youth equipment for usefulness and self-support. It is not among them that dangerous discontent and violent demonstration against peace and order are hatched and fostered."

Said Vice President Fairbanks: "The Jewish people have contributed and are contributing their full measure to our national growth and strength. They are enamored of our institutions, and are a part of that loyal, intelligent, conservative citizenship, which constitutes the stay and support of the great Republic."

By Vice President Fairbanks.

"As his ancestral religion teaches him," said Governor Higgins, "the obligations of the ancient domestic virtues, so his citizenship teaches him the duties of service to the state and to his fellow-men. We may safely place on his shoulders the responsibility for handing down unimpaired, to his children and his children's children, the priceless heritage of American liberty."

By Governor Higgins.

"What department is there," asked Bishop Greer, "of social or civil economy that has not been and is not now illustrated and adorned by the unconquerable genius, the unimpaired vigor, the unslackened energy, the immortal youth, of this so ancient nation?"

By Bishop Greer.

"May we venture to hope," said Bishop Lawrence, "that the great inflow of Jews to this country will reinforce that idealism which was planted here by the Puritans who founded their faith, traditions, law and government so closely along the lines of the old Dispensation?"

By Bishop Lawrence.

"The American Hebrew," said the editor of the *Atlanta Constitution*, "is statistically proven to be the most valuable kind of a citizen. He is among our largest property holders and taxpayers; he is the vanguard of all progressive moral and material movements; he is a large contributor to education and charity; he is generally to be found on the side of good government and civic purity, regardless of partisanship, and he does not contribute to the burden of government by furnishing an appreciable per cent. of its criminals and paupers. The Jew is everywhere acknowledged to be a first-class American citizen, and since the foundation of our present national life his exemplary conduct as citizen and man has earned for him the respect and fellowship of all Americans."

By *Atlanta Constitution*.

"Unprecedented in the annals of religious history," said the *North American*, "was the unveiling of the John Hay Memorial Window at Temple Keneseth Israel. . . It marked a new stage in the relations of the Jewish and Christian people, and the services cemented the feeling of brotherhood which has grown up between them in this as in no other land."

By *North American*

With these tributes fresh in our mind, paid to Jewish American citizenship by Non-Jews of light and leading, let us turn to foreign shores, stray among a few of the European people, and listen to opinions held there of the Jew, and observe the treatment that is accorded to him there.

We find not only citizenship denied them in such countries as Russia and Roumania, but even some of the barest human rights. They are not permitted to live where they choose, or to follow the vocations for which they feel themselves best fitted. Only a small percentage of their children are admitted into the public schools, and from some of the higher schools and professions they are excluded altogether. They are not permitted to own an inch of soil, or to rent it, or to till it. For the mere privilege of being tolerated, of breathing the air of heaven, and of eking out a miserable existence, they have to pay several special taxes, in addition to the general heavy tax. They are subject to unending tyrannies and outrages, and, at times, to horrible cruelties and massacres. Hundreds are slaughtered; thousands are starved to death; tens of thousands are forced or knouted as fugitives or exiles to foreign shores.

Different view held of Jew in Russia.

If we ask the reason why, we hear the old Haman charge repeated. The Jews, we are told, constitute a people within a people. They have no country of their own, and they refuse to merge with the people among whom they live. They have their own absurd laws and customs as they have their own absurd religion. They are devoid of all sentiments of patriotism, and are wholly unfit for citizenship. They prey on the people among whom they live, and love none but their own. They are agitators, radicals, socialists, anarchists, and what not.

Charges against Jew in Russia.

These are certainly serious charges, serious enough, if true, to account for all the restrictions and cruelties that are visited upon the Jew in Russia and Roumania. But, before entering into a closer inquiry, on the very surface there seems to be something strange about these charges. They are raised against a people many hundreds of thousands of whom have fled to our shores as refugees, and who, this day, form a large part of that American Jewish population, to whose patriotism and citizenship and fraternization with their fellowmen of all persuasions most flattering tributes have been paid by the foremost men and papers of our country.

How account for difference of views held of Russian and American Jew?

How are we to account for the esteem in which the Jew of Russian and Roumanian origin is held in the United States, and for the contempt and hatred with which he is regarded in his native land? Here, praised as a productive, industrious, prosperous, thrifty, intelligent, God-fearing, law-abiding, peace-loving, patriotic citizen, there, denounced as a parisite, an exploiter, an enemy of the country and of the people. If these charges be true, what has effected that mighty change? Was it the American air that transformed his being, and gave him what he hitherto lacked—a human heart, a rational mind, a patriotic soul?

Before looking deeper into these charges, let us scan somewhat closer the people by whom the charges are made. But a little inquiry suffices to establish that these accusers are the enemies of their own people as well as of the Jews. They are the reactionaries, the bigots, the henchmen of autocracy, the tools of the bureaucrats. They are those who keep the people as if in a vice, who rob them of almost every political right, who place almost insurmountable obstacles to liberty of conscience, to freedom of press and speech, to general and liberal education. They are those who, to enrich themselves or to divert the attention of the people from their nefarious doings, instigate hatreds between creed and creed, plan and execute horrible massacres between people and people, wage cruel wars that cost hundreds of thousands of lives, and that bring untold miseries upon millions of human beings.

Character of men who accuse Russian Jew?

Having learned of the character of those who raise these charges against the Jew, and having heard of the high esteem in which vast numbers of the one time-accused in their old country are now held in our own country, we could well afford to dismiss the subject without any further comment, were it not that we ourselves desire to admit the truth of some of the accusations against the Jew in Russia. It is true, Jews live in Russia as a people among a people, and do refuse to merge with the other people and become part and parcel of them. It is true that they do not share in the religious beliefs of the other people, and that they adhere closely to many practices of their own. It is true that they are a thorn in the flesh of autocrats, and a constant source of irritation to bureaucrats and other political scoundrels. It is true that they refuse to be ignorant and drunken and sottish. It is true that though physically held down, their minds are free and defiant, and that they serve as a powerful leaven in the people's gradual rise against tyranny. It is true that they hold a foremost place among the agitators for political and religious and civil freedom, among the champions of free press and free speech, and free government. It is true that, though they have been oppressed in Russia as no other people, they have battled harder and suffered more for the ultimate emancipation of Russia than any other people in all the realms of the Czar.

Some truth in the charges.

And that all this is true is due to three ideals, education, morality and liberty, which are fundamental with the Jew, and which have made of him the unconquerable of men, the immortal of history.

Yes, he does not subscribe to the religion which obtains in Russia, a religion that is largely an idolatry, a religion unillumined by intelligence either on the part of the clergy or the people, untouched by the spirit of progress, uninspired by the breath of love and peace and good-will, a religion that is about in as primitive a state as was that of thousands of years ago, when Israel first thundered into a dark and cruel world the teaching that there is but one God, and He invisible, incorporeal, inscrutable, of whom no image can and shall be made, who is the Supreme

Jew does not subscribe to Russian Religion.

Wisdom and Knowledge and Holiness, and who asks wisdom and knowlege and holiness of all who worship Him.

From the very first, the Jew could not dissociate religion from knowledge. He called his place of worship: *school*, and made each the other's chief support. To know was yet more sacred than to believe, to study more godly even than to pray. Twice a day he was enjoined in his prayers to teach his children diligently the law of God, and to make it his theme of conversation with them, sitting or walking, lying down or rising. The nature and essence of God, being invisible, incorporeal, incomprehensible, became to him a source of constant study and research, and afforded a training for his mind such as was afforded by no image-worshipping religion, whose God or gods could be seen or touched, or even heard through mediators.

To Jew religion stands for enlightenment.

It is this mental activity that made him the greatest intellectual force in the history of mankind, the author of the greatest book ever written. It won for him the appellation of "The People of the Book," and enabled him to rear prophets, lawgivers, bards, inspired writers and singers to whom the whole civilized world to this day does homage. It is this mental activity that proved to him his solace and one of the secrets of his marvellous preservation, when robbed of his country, of his home, and of his place as a being among his fellow-beings. As Isaac Disraeli expressed it: "Judaism found its last asylums in its academies. A conquered nation changed its military leaders into *Rabbis*, and its hosts into armies of pale-cheeked students covered with the dust of the schools." That army won victories such as not all the armies of the world combined have won. It drove idolatry and ignorance from a vast part of the world. It founded the Public School. It planted monotheism among four hundred millions of Christians and two hundred millions of Mohamedans, and made the Law of God the Supreme Law of every civilized country west of the Euphrates. It kept alive the lamp of knowledge during the darkest of the Dark Ages, and was one of the most active forces in the inauguration of the Reformation and in the induction of the progressive and scientific spirit of to-day.

Religion made Jew intellectual force of the world.

It is difficult to conceive of a Jew who cannot read or write. His thirst for knowledge is proverbial. Notwithstanding all the handicaps of foreign tongue and foreign manner and extreme poverty, there are few that make the progress in our schools that is made by children of Jewish refugees. At Ellis Island in the morning, in one of the Ghetto-schools in the afternoon, in the columns of a *Yiddish* American newspaper in the evening, is the first day's record in our land of not a few of our Jewish immigrant children. That they carry off many of the honors and prizes and scholarships in our lower and higher schools is commonplace knowledge of all our teachers who have had dealings with them.

Religion in Russia fosters ignorance.

In the light of these facts, we can quite understand why the Jew should keep aloof in Russia, in which country ignorance is not only fostered by the government, but even sanctified by the church, that he should refuse to merge with a people three-fourths of whom have never seen the inside of a school-house or do not know a letter of the alphabet when they see it, the mentality of vast masses of whom is often little higher than that of the brute. During my travels on the steppes of Russia, I was told of their terrible winters, and of their being completely snowed in in their huts from October to March. Inquiring what they do during the long winter months to pass their time away, being unable either to read or write, or to mingle socially when thus shut in by the snow, I received as answer: "The Moujiks sleep; the Jews study." Herein lies one of the impassable gulfs between the two, and one of the chief reasons why the two cannot merge. Herein lies also one of the causes of the sufferings of the Russian Jew. His greater mentality makes him the survival of the fittest in the struggle for existence. Excelling his ignorant competitor, he invites upon himself the hatred of those he excels. Those who find it to their advantage, either for purpose of pillage or to divert from themselves the attention of the discontented people, seize upon such greater success of the Jew, and make it the cause of infamous accusations, of horrible brutalities and massacres.

As another reason why the Jew keeps himself aloof in such countries as Russia, we may mention his different standard of

morals. Wherever he looks, he sees cruelty and brutality. Despots rule with unpitying hand, and underlings imitate their masters with never a touch of mercy. The groans and moans of the wronged and outraged echo and reecho at every turn. Daily there are transportations of innocents to the penal mines and convict colonies of far-away Siberia. Cossacks are kept busy lashing in taxes from impoverished and half-famished people, to support in luxury or beastly sensuality a regiment of grand-dukes, an army of sybarites and spendthrifts. Saloons, dispensing brain-killing *vodka*, a government monopoly, are open at almost every turn, while schools are kept closed. As a consequence of such misrule, immorality and crime fester uncontrolled on the very surface. Drunkenness and idleness, with all their accompanying thievery, brutality, wife-beating, neglect and abuse of children, abound on all sides.

Another objection of Jew to Russia is its iniquity.

From such horrors as these, and from their perpetrators and abettors, the Jew shrinks instinctively. More than three thousand years ago, he took up a world-fight against immorality and crime, and unto this day, he has not wearied in the fight. Before mankind had yet learned the meaning of the word *morality*, he thundered into a dark and cruel world: "Thou shalt not kill!" "Thou shalt not commit adultery!" "Thou shalt not steal nor bear false witness nor covet what is thy neighbors!" "Thou shalt keep a weekly Sabbath for holiness and rest, and suffer thy servants, thy cattle, even the stranger within thy gates to rest with thee!" "Thou shalt not avenge, nor bear grudge, nor lie one to another! Thou shalt love thy neighbor as thyself!"

Morality ideal of the Jew.

Untold sufferings have been his reward. Living in accordance with his teaching, he titled himself, in contradistinction from the cruel and immoral world about him, "the elect of God," "the chosen people," a title which the others resented, and for which they visited upon him cruel punishment. Instead of the "elect," they dubbed him "the accursed of God." They hounded him from land to land, made him everywhere an outlaw, refused him everywhere the barest human rights. Where they lived,

Made him "the chosen" of God.

he was not permitted to live. Where they were taught, he was not permitted to be taught. By what law they were judged he was not permitted to be judged. As they dressed, he was not permitted to dress. In their enjoyments he was not permitted to have a share. He was the pariah, the outcast of society. The hand of every man was against him,—his hand powerless against all men.

Yet he was not without his compensation. What the world denied him without, he sought and found within.

Sanctified home reward for his suffering.

Denied the companionship of the select, he made his own family and people the most select of companions. The darker and the colder the world, the brighter and warmer was his home. The more the world degraded him outside, the more ennobled felt he himself within, at his own fireside, in the bosom of his family. There lay another secret of the indestructibility of this handful of people with a world in arms against them. Denied a fatherland, his home became his country, and his family-life became the well-spring of his affections. There, husband and wife, consecrated by the purest of conjugal love, cheered one another; there, parents and children, linked by the bond of the most immaculate and self-sacrificing affection, became each other's comfort. Life there was sacred. Earthly existence meant preparation for the higher life to be. Present suffering meant training for the brighter day to come. The long expected Redeemer, they believed, might come any day, might be born in any of their Ghetto homes. Their homes and their lives had, therefore, to be in readiness for His coming. There were bred and nurtured those distinguishing traits of temperance, sobriety, industry, thrift, economy, charity, that left little room for vice and crime, and that have made the name of the Jew almost a stranger on the criminal records and in the pauper institutions of every nation in which he lived. You may perhaps recall that touching picture that Zangwill draws, in his Children of the Ghetto, of the beautiful Passover-eve service, at the family-table of a Jewish home, in the uncanny district of London's Whitechapel. In the Jewish home, there is light and service and song. Around it resound the shrieks and cries of Non-Jewish wives and children beaten by their

drunken, brutal husbands and fathers. This is not a biased poet's fancy. It is a contrast that may be witnessed any day in any of the poor quarters of any of our large cities.

Yet another ideal, implanted by the lawgivers and prophets of Israel, and nursed and tended, through thousands of years, as one of the most sacred of heritages, has become instinctive with the Jew. It has its flower and fruitage in Israel's oldest of battle cries: "One God over All; One Brotherhood of All; Peace and Good Will among All." It stands for Justice and Righteousness, for Liberty and Equality. It expresses itself in intense hatred of all wrong and oppression, of all differences of caste and class. Its goal is the ancient seers' dream of the beating of swords into plowshares and of spears into pruning-hooks, of the disarmament of nations, of the settlement of national disputes by courts of arbitration, of the leading on of the day, when every man shall sit under his own vine and fig-tree, with none to hurt, with none to make him afraid.

Liberty a third ideal of the Jew.

The most exalted hero of that ideal is Moses, who voluntarily surrendered all the advantages of a luxuriant Egyptian court to cast his lot with an oppressed people, who, for the first time in the history of mankind, thundered the word *Liberty* into the ears of a tyrant, who, notwithstanding bitterest opposition, set his people free, organized them into a Republic, under a representative government, and under a code of civil and political laws so equitable and just that is has served as pattern to enlightened nations to this day.

Inspired by Moses.

Next in esteem are the prophets, those stern, uncompromising apostles of Justice and Righteousness, the like of whom have been but rarely seen in the history of man, those fearless tribunes who never failed to take up the people's cause when oppressed and downtrodden, who dared to accuse mighty potentates to their very faces of their iniquities and tyrannies, who were the incorruptible, public conscience of their day, and who served as an inspiration to all later apostles of liberty and right. It was by reason of that spirit that no caste system could obtain in Israel. It was because of that spirit that no autocracy and no hierarchy

Championed by Prophets.

could wield that tyrannous power that proved the ruin of many a nation, and that constitutes to-day the curse of Russia.

And it was because of that spirit that the Jew has continued to this day a passionate lover of liberty. Notwithstanding unending oppression, he never despaired of his own and of all men's ultimate freedom. He preached it; he taught it. He hoped it; he dreamed it. He battled and bled and died for it. Wherever a movement was launched for political and religious independence, there the Jew was sure to be found among its inaugurators. Read the story of the revolutions of 1848, and you find the Jew in the thick of the fight. Read of the opposition to Bismarck's blood and iron rulership, and you read the story of Edward Lasker. Read of the battles against the tyrannies of capital, and you read the stories of Karl Marx, of Ferdinand Lassale. Read of the agitations against the reactionaries of Russia, and you read the story of hundreds of brave Jews and yet braver Jewesses imprisoned, tortured, executed, for their daring.

Espoused by Jewish leaders to this day.

One is not surprised, therefore, that there should be little sympathy between a Russian government, that lives and thrives by tyranny, and its Jewish subjects, whose unending cry has been for liberty. Still less is one surprised that such a government should speak of the Jews as forming a people among a people, as having ideals and aspirations different from those approved of by the laws of the land.

Hence conflict between Jew and Russian.

Still less is one surprised, after what we have thus far heard of the ideals of the Jew, that charges such as are raised against him in Russia are not heard in our country, that, on the contrary, here the greatest of our land unite in their praise of him as patriot and citizen. Here he feels at home. Here he breathes the air that constitutes the element of his life. Here he sees realized many of his ideals and aspirations. Here he walks a free man among free men, in full enjoyment of every right to unfold in accordance with the laws of his nature and with the gifts of his intellect. Here he is among the foremost in the

Hence fraternization between Puritan and Jew.

upbuilding of the country which his enterprise helped to discover, and his skill and intellect helped to develop.

His money helped to fit out Columbus; his people helped to man his caravels; his charts helped to discover the new world. His Bible was the compass that guided the *Mayflower* pilgrims to these shores. They read and studied it with a fervor little understood in these days of material prosperity. It spoke of sufferings that corresponded with their own, and pointed out cures of which they were sorely in need. It constituted almost their only literature. It was their text-book in religion, government and law. In the place of Egypt they put England; in the place of Pharaoh, James I; in the place of the Red Sea, the Atlantic; in the place of Sinai, Plymouth Rock, where they re-proclaimed and re-enacted laws and institutions, ideals and aspirations of the Jew of old. It was from the pages of the Jewish Bible that they drew their text for their *Liberty Bell:* "Proclaim ye liberty throughout the land, to all the people thereof." It was its spirit that framed the *Declaration of Independence* and the *Constitution*, that suggested unto Franklin, Adams and Jefferson as design for the seal of the new Republic: the Egyptians being engulfed in the Red Sea, Moses guiding Israel safely to the other side, and underneath bearing the motto "*Rebellion to Tyrants is Obedience to God.*" It was its spirit that consecrated these shores as asylum for the persecuted of all classes and all creeds and all nationalities of all the earth.

Spirit of Jewish Bible source of American Independence.

And its spirit will cement yet closer the descendants of the Puritans and of the Prophets of old, and will make their union a pattern for all the nations of the earth. This I believe to be the destiny of the United States and the solution of the riddle of the Jew. To this end, and in the very year in which ungrateful, and ever since accursed, Spain thrust out the Jew, after centuries of blessed citizenship, did Providence send Columbus forth from the port of Spain to discover a new world, one in which the "tribe of the wandering foot and weary breast" was destined to find a resting place, a real home, the first since driven from their native land, in which to fulfil its God-appointed destiny.

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Rabbi JOSEPH KRAUSKOPF, D. D.

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Memorial Service

In Commemoration of the Seventh Anniversary of the Death of

ISAAC M. WISE

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Memorial Service

In Commemoration of the Seventh Anniversary of the Death of

Isaac M. Wise,

at Temple Keneseth Israel,

Philadelphia, March 24th, 1907.

The Reaction and I. M. Wise.

REV. DR. MARTIN A. MEYER.

God was good to Isaac M. Wise. He gave him not only the power to do; but he blessed him also with the appreciation of his fellowmen during his lifetime. The blossoms of love and of praise were not reserved for Wise's funeral obsequies. On many an occasion, eulogiums were heaped high upon the hoary head of the living sage. He lived to see the trees of his planting bear fruit, and to hear the voices of men praise the fruit and glorify the planter. So we to-day are not fulfilling a tardy duty to a great man. Like Joshua of old, we are but engaged in writing the last verses of his life's history, and in passing judgment upon the work of his hands, for we feel that even as in the case of Moses, this can best be done by loving and devoted disciples.

Time does not always deal kindly with reputations. The name of many a seeming great one has suffered from the attrition of the years. As the centuries have rolled by, name and fame have gradually been reduced to fine grains of sand which the winds have blown into oblivious space. What we call time, however, is after all but mankind in the procession of time. Happy then the sage who has raised up for himself a school of disciples, whose devotion protects and perpetuates his name and fame, and carries on his work. God was good to Wise. He gave him such a school of followers, in whose hearts was implanted some of the genius which made Wise the prophet of his age and generation. Wise lighted the torch of

enthusiasm in other men's hearts, which transformed disciples into apostles, and placed upon their shoulders, not only the mantle of the master, but more, the sacred duty of continuing and perpetuating his work and his ideals. A magnetic personality such as was that of Wise does not know the limitations of the flesh, nor the trammels of the grave. It still holds us in its thrall even as it did those elders whom its clarion call first roused from slumber to helpful activity. It was like light. Where it entered, it left the indelible traces of its presence.

The secret of Wise's strength was that he was the centrum of American Jewry. We may differ as to the character of his scholarship, the value of his theological opinions, the profundity of his philosophy, his skill as an orator, and as regards a thousand and one things of his public policy; but in this, we must agree, that he furnished American Jewry for more than a third of a century with a fixed center. He was an uncrowned potentate, whose force lay solely in his character, his power in his ideals. In him centered the three greatest Jewish institutions in the land. He was the life-giving, vitalizing center of Jewish interests at a time when Jewish life in this country was affected by a dry rot which threatened its very foundations. Wise was a storm center, yet a haven of safety; a reformer, not an iconoclast. He loved the traditions of Israel and reconsecrated them by a new interpretation. A dreamer, he was one of the most practical of men; one of the most relentless of opponents, he nevertheless by his untiring energy, made himself the master organizer of his day. About him buffeted and broke all the various waves of internal and external difficulties which the life struggle of a half century of American Jewish history produced. They broke on this man's person and left him bigger and greater. Had he lived, I doubt that Zionism had made the same advances in American Jewry. Wise was the one man to stay the rising tide. But alas! the great pillar of his person has not been there to break the force of the various waves of the *Reaction*.

Since Wise's death, they who have been most concerned in perpetuating what he did and in continuing his work, have been brought face to face with a most marked and outspoken

opposition and reaction. When Wise transplanted German Reform to American soil, he argued, and rightly too, that never in the history of the world, since Israel had ceased to be a nation, had there been so favorable a soil for the further development and growth of Judaism. Having thrown off many of its orientalisms, its anachronisms, its outworn and unmeaning externals, Judaism in this country entered upon a period of prosperity which can only be paralleled by that other "Glanz-Periode" of Jewish history, the Spanish-Arabian period. There were healthy congregational and intercongregational activities. Progress, the watchword of the hour, had so revitalized the house of Israel that the prophecy of Ezekiel seemed to be fulfilled in all literalness, and the dead bones once more lived. American Israel quickly forged to the front and took its place as the leader in all matters affecting world-wide Jewish interests. Wise was the head, the heart, the brains of it all. This is not said to minimize what others accomplished, nor to aid in the creating of a cycle of myths which so strong a personality as that of Wise is bound to give birth to; merely to emphasize Wise's pre-eminent position and the all-inclusive nature of his activities and works.

No sooner had Wise died, than centrifugal forces began to assert themselves. There was a score of little ones who would fain have paraded in the robes of the great leader, for when the gods go, the half-gods come. His honors had to be divided among three, and these three to-day, despite their heroic efforts, have not equalled the one. Malcontents now had their day, and the little ones who had feared the darts of his pen, made much of themselves and of their contentions now that he was no more. Each day of the past seven years has but demonstrated the greatness of our loss. American Jewry has been orphaned, and philanthropy has not yet provided a foster father; nor will it ever, for Jewry needs more than philanthropy to vitalize and energize its ancient body. The Reaction has thrived on all sides. Simon-pure orthodoxy, reasonable orthodoxy, all sorts of doxies and vagaries have been on the increase and are still keeping themselves well in the public eye. Mediaevalism, romanticism and pseudo-mysticism have taken the place of good plain common American,

Jewish sense. Reform is being held up for ridicule and for scorn. On a sudden, some fledglings have come to the startling conclusion, that, admitting Reform as a fact in Jewish history of the 19th century, the sooner it is forgotten, the better. Judging by some of the recent utterances of the prime movers in this reaction, we had better restore the conditions of 18th century Judaism, and call ourselves happy. There seems to be no step too marked or too reactionary for these men to advocate. Family pews, the use of the vernacular in our services, live preachments, orderly services, the expression of Jewish universalism and liberalism,—all have been a mistake. The classic Reformers were "Lumpen." Reform is passé, is anti-Jewish, a back door to Christianity. Out of the long neglected storehouse of theological polemic and vituperation have been resuscitated all the choicest forms of denunciation and contemptuous disdain.

As it is a law of nature that every progress is followed by a retrogression, we are probably to-day in the midst of what is only a temporary phenomenon out of which we may trust that a good God will deliver Judaism with a whole skin. If this reaction is but a protest against the vagaries and extremes of Reform, then mayhap it will prove itself healthy and good, for all contention which is in the name of Heaven, in the end good will eventuate. But if the advocates of reaction—and we have every reason to believe they intend to do so—if they intend to push their ideas to the logical limit, and force Judaism back into a ghetto of formalism and mediaevalism, mysticism and romanticism; if they intend to throw us back into a world foreign to every normal interest of the West European and American Jew, then the time has come to call a halt in the name of the Sage whose memory is honoring this occasion. It is time to rally our forces, to restate the principles of Reform and of Progress, to lift on high the banner of Wise, the fighter, the dreamer, the master Jew. Alas, American Jewry has not proven true to the "heap of witness" which Wise erected in their name as he led them into the "land of promise;" they have not been faithful to the charge which he laid upon them to live as Jews with the love of man and God as their guiding stars. The reproach: Egypt has not rolled away from them.

It is our own laxity which has given the Reaction its cue, its chance, and God knows they are using it to the uttermost for their own good to-day. God was good to Wise. He removed him from this life before the rising tide of reaction had accumulated force enough to make the faithful fear for the future. God was very good in sparing him the pain of seeing men of his own making denying him and actively engaged in championing the cause of obscurantism and reaction.

Let this day, the anniversary of his death, be a reconsecration for those of us who have not been faithful. Let a voice be heard crying in the wilderness, proclaiming anew the principles of the Sage of American Israel. Wise is dead, but in the hearts of a hundred disciples, in the souls of thousands of followers in American Jewry, there still lives his voice. Let not that voice be silent because he is in his grave. The jewel which he gave to American Israel, like the wondrous stone which hung about Abraham's neck, will give life and health to all who look upon it and make it as their very own. His words were words of faithfulness and all his thoughts were truth.

Isaac Meier Wise! teacher, prophet, patriarch, Master Jew, thou art dead indeed if thy disciples cannot continue thy work in the spirit of thy sublime self, if they cannot stem the rising tide and keep Israel true to thy ideals of Judaism, progress and humanity!

6

Building on Dr. Wise's Foundation.

Jer. 1, 4–10.

Rabbi Isaac Landman.

When the Prophet Jeremiah received the call to go forth and preach to Judah and to utter judgments against the people touching all their wickedness, he was dismayed at the enormity of the task and fearful of the consequences. But when God assured him that he was destined not only to pluck up and to break down and to destroy and to overthrow, but also to build up and to plant, the youthful Jeremiah took up the burden of his mission and went forth to reform his people.

Fearing none but God the Prophet cried destruction into the ears of Jerusalem. He protested against the Deuteronomic Reformation because it was not radical enough. Too much stress was yet laid upon the Temple and its forms of worship. Standing in the Temple gate he thundered into the unwilling ears of the crowds of worshippers, "Trust ye not in lying words, saying: The Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah is the sum total of our faith. The Temple, its complex sacrificial cults, its numerous and cumbersome ceremonials are all, all, human institutions and not divine. These are not the religion which Jehovah commanded ye on Sinai. Your God demands not sacrifice and ceremonial, but that ye thoroughly amend your ways and your doings, that ye thoroughly execute justice between a man and his neighbor."

Thus Jeremiah undermined and rooted up what was the philosophic concept and the practical expression of the Judian faith in his day. But his every proclamation of inevitable and irrevocable destruction was written with the ink of optimism. The goal of his mission was to build up again and to plant anew. Therefore, to the very end, the Prophet held out an optimistic hope for his people. "The existing evil and demoralization," said he, "are due to a lack of recognition and discernment of God. In the future, men will no longer follow the wickedness of their hearts. All peoples will pilgrimage unto God and confess that their forefathers were deluded regarding Him and His will."

Those who sat at the feet of Isaac M. Wise, or who have studied his works, or, who had the privilege of meeting him in his home and in his library know full well what a devoted and conscientious student of the Bible he was. Its characters were to him "old acquaintances and friends." Often they stepped out of the cold pages of the printed book and communed confidentially with him. They spoke passionately of their trials and difficulties with the perverted people of their day; of their struggles and contentions to save the race from hopeless idolatry and its attendant moral degradation; of their battles for the eternal truths which are Israel's heritage; of their hopes and ideals for their own people and for the future of mankind.

Thus the characters of the Bible infused their enthusiasm and their idealism into the soul of Isaac M. Wise. Inspired by their lives and works he recognized that if Judaism, in his day, is to be preserved it must move forward. Mediaevalism had choked up the well-spring of its being. The mere *Temple* of Jehovah, with its ceremonial cults, had once more become the sole expression of the Jewish faith. True recognition and discernment of God had given way to false and dangerous delusions concerning Him and His will.

Then did Wise hear the master, Moses, repeat to him the commandment of Jehovah, "Speak unto the children of Israel that they go forward." And the Prophet Jeremiah added, "Be not afraid. Go forward to pluck up and to break down and to destroy and to overthrow; but thou must also build up again and plant anew."

How well Dr. Wise carried out the first part of Jeremiah's message the history of the opposition to his reforms will testify. In the upbuilding process of a people's spiritual self, however, a thousand years are but as a single day. Isaac M. Wise was granted time enough in his life to lay the foundation for replanting and rebuilding by founding the Union of American Hebrew Congregations, the Hebrew Union College, and the Central Conference of American Rabbis. His disciples and those who drank at the fount of his inspiration must now complete the glorious structure which the master set out to build.

What, then, has already been built on the foundation laid by Isaac M. Wise and what more is there to be added?

For nearly a quarter of a century graduates of the Hebrew Union College have taught the word of God, as the Prophets elucidated it, to the Jews of America. For seventeen consecutive years the Central Conference of American Rabbis has gathered to profit from individual experiences, successes and failures, as to how the Jewish consciousness may be strengthened and deepened in the modern environment. As a result of these upbuilding activities a hundred congregations are to-day clammoring for leaders of the Wise spirit; but there are few to answer the call. Evidently, Jewish parents must be imbued with that regard for the Rabbinate which characterized our fathers, so that they will be eager to dedicate their sons to the service of God; and evidently, too, our Rabbis must, more than ever, be men of such character and calibre that our youth will be inspired to follow in their footsteps.

In this rearing up of God's new holy Temple on the foundation laid by Dr. Wise, the Central Conference of American Rabbis, individually and collectively, have contributed the largest share of material and labor. Turning from the Synagogue to the religious needs of the home the Conference has this week published The Union Haggadah, a home service for the Passover eve, which has fused the deep and tender sentiment of our historic past with the spiritual and mental attitude of the Jews of the present. Our own congregation has recently made a step in this forward movement which is destined to become the keystone in the constructive process of American Judaism. Our congregation assumed the duty and the task of re-establishing the Sabbath eve service in the home, and is employing all its means and resources to reinstate Princess Sabbath, in modern garb on her ancient throne, in every household of its membership. Another supporting arch to the structure which American Judaism is now raising was built by our congregation when the Religious School authorities adopted the Bible as the sole text-book for all the classes—a course which should and will be followed by all the congregations in the land.

The congregations, not the Rabbis, must henceforth carry on this building on the foundations grounded so truly and deeply by the master of Judaism in America. The Rabbi should only suggest and direct. The congregants themselves, in meeting assembled or through their officers, must initiate the movements and call upon their resources to restore the ancient ceremonials, with all their wealth of beauty and religious sentiment, in acceptable, modern form, into every home. And every Religious School, aided by the latest critiques of history and historical values and the broadest conception of God and man relation, must revert to the Bible as the source for our children's religious and moral inspiration, so that Israel in America will become not the People *of* the Book, but the People *with* the Book.

The present reaction among our brethren of the extreme East is due to the idea that a deep-rooted Jewish consciousness can be planted in the hearts of the commonality among us only through the study of Jewish literature,—and that in the original. As to the Bible and Jewish history, I state it upon unimpeachable authority and from personal knowledge that the children in our three confirmation classes are more thoroughly acquainted with them, and receive more inspiration from them, than was the generation upon which fell the first influence of the reforms of Dr. Wise, his colleagues and his oldest pupils. As to our literature, I do not believe that in its whole tremendous range there is one book, with the probable exception of a few poems, which can be read through with profit by the average man—and that in the vernacular.

No one would dream of recommending a volume of the Talmud to a father resting from a taxing day in his place of business; or, a volume of the Midrash to a mother wearied from a day of household duties; or, a volume of Maimonides' illumining "Guide to the Perplexed" to a son or daughter who had just laid aside his or her school or college text-books. What we need to-day, in this constructive period of American Judaism, are congregations who will afford their Rabbis leisure to delve into the depths of the ancient volumes, closed books to the majority, to bring to the surface the secreted truths and to interpret them from our pulpits and through the press in

the modern spirit, for modern life and conditions. What we need to-day is a "Jewish Literature Foundation" for the encouragement and support of willing and capable Jewish scholars who will sift out the moral, ethical and religious gems hidden in inaccessible places, polish them brightly with the vernacular and exhibit their beauty and lustre in accordance with the canons of modern thought and modern critical and literary standards.

This, in part, is the planting and building for which Isaac M. Wise plucked up and broke down and destroyed and overthrew, and laid the foundation anew. This, in part, is the duty which the great master of American Judaism has placed upon the shoulders of the present generation of American Jews. This, in part, must we, as a congregation in Israel and as individual heritors of his message and mission, strive to realize; to the end, that Israel may go forward; that we may not lack recognition and discernment of God; that all peoples may pilgrimage to His Throne, knowing and understanding His divine will among men.

The Legacy of J. M. Wise.

Rabbi Joseph Krauskopf, D. D.

Dr. Max Nordau, the distinguished writer, recently published a letter in "The Jewish Chronicle" of London, under the heading of "The Decadence of Judaism in France." In that letter he told that of the 70,000, that comprise the Jewish community of Paris, only 2,650 had joined the Jewish Religious Association, that the other 67,350, being no longer required by the State to pay a tax toward the support of the Church, refuse to affiliate with the Synagogue or to contribute voluntarily toward its support. Hitherto, they say, they were obliged to pay for being Jews by birth, but not being Jews by faith, and being freed from a compulsory religious tax, they see no reason why they should support what they do not believe. The Synagogue of Paris is, therefore, face to face with a serious problem. It is in want of support, and in yet greater want of followers.

Deplorable state of Judaism in France.

It might have foreseen this state of affairs, had it chosen to look at things as they were. Judaism in France has been decaying for many years. The Synagogue continued adhering to outgrown forms and obsolete notions, notwithstanding the newer thought that carried the newer generations further and further from the old. It refused to take cognizance of the modern spirit, and so to modernize the old as to make it harmonize with the spirit and needs of the new.

Could have been prevented by introduction of reform.

Seven years ago, before yet a separation between Church and State was probably thought of in France, one of the foremost of the Jewish community of Paris spoke to me of the sad state of Judaism in Paris, predicted its speedy end, unless something be speedily done, and wondered whether America could not send some of its Reform Rabbis to Paris to revive in Jews a real active interest in Judaism.

In Germany, too, there prevails a state of affairs not very much different from that in France. There was recently

Similar state in Germany.

published in that country a volume, entitled "Judentaufen im 19. Jahrhundert" (Conversions of Jews in the 19th Century), by Dr. N. Samter, that tells of conversions of Jews to Christianity in numbers that are appalling, and yet that can easily be accounted for. The German Synagogue, too, refused to take cognizance of the spirit of the 19th century, continued adhering to dead forms, when the new spirit, breathing forth from its great and learned universities, carried the people further and further from teachings and practices that had long since outlived their usefulness. In that country, too, I have heard men wishing for the coming of some man or men who would do for it what had been done for the Jews of the United States.

And in England.

Those of you who are familiar with the writings of Zangwill will recall his outburst of indignation against the anachronism which in England parades itself as Judaism. "If we are not hypocrites," he makes one of his characters say, "we are indifferent, which is almost worse. . . . Indifference and hypocrisy between them keep orthodoxy alive—while they kill Judaism." "In every age our great men have modified and developed Judaism . . . . why should it not be trimmed into concordance with the culture of the time, especially when the alternative is death? . . . "In America Judaism is grander, larger, nobler. There the dead bones are not worshipped as relics. Free-thought has its vent-holes there—it is not repressed there into hypocrisy as among us. . . . Westward the course of Judaism, as of empire, takes its way. . . . It is in America that the last great battle of Judaism will be fought out." "You, in America," writes Mr. Claude G. Montefiore, "solve problems while we talk about them. The future of Judaism as a fresh living religious force lies largely, I believe, with you." "There in America," writes Mr. Israel Abrahams, "the faculty of listening to stern truth, however destructive it may prove of long cherished fancies, has been cultivated so long, that one need have no dread of telling one's honest thought for fear of giving offence or meeting with fanatical opposition."

Toward America, as toward a land of promise, turn these lovers of Judaism, these distinguished men of the countries I

have named, recognizing in the Judaism of our land the light and life, the hope and promise for which they look in vain in their own. And that so great a difference obtains between the old country and the new is to a very large degree due to Isaac M. Wise, the anniversary of whose death we commemorate to-day in a special service. But for his prophetic vision and heroic and untiring labors, the state of Judaism in our country might even have been worse than it is to-day in European lands, considering that here interest in things material largely dominate things spiritual.

Europe turns to America as to land of promise.

Fifty years ago he found the state of Judaism in our country very like that which obtains in European countries to-day. Where there was no blind, unreasoning orthodoxy, there was hypocrisy or indifference or open defection. Reform alone, he recognized, could crush some of these evils and check the other. With all his heart and soul he threw himself into his work, lopping off the dead, clearing away rubbish, stripping away foreign accretions, letting in the new spirit, instilling new life, new vigor, new hope.

Our flourishing Judaism the legacy of I. M. Wise.

And the result of his labors is the American Judaism of to-day, the exemplar of the countries abroad. Therefore, our gathering to-day in special service, in commemoration of the seventh anniversary of his death. Therefore, our affectionate cherishing of the memory of him, who, living, was our guide and teacher, who, dead, still guides, still teaches, still inspires.

Benediction.

REV. DR. HENRY BERKOWITZ.

Like a hallowing benediction may the memory of Dr. Isaac M. Wise abide with the Congregations of American Israel. May the noble work he wrought be sacredly and gratefully guarded. Though tyranny yet flaunt itself and so many of the sons and daughters of Israel be in bondage, may faith in the God of our fathers not fail us now, but still impel us mightily to proclaim the Passover Message of Freedom in that indomitable spirit by which Dr. Wise created a free American Israel.

May his heroic trust in freedom be an everlasting inspiration against all narrow reaction. May the power of the Prophets which fired his soul be kindled in all our hearts, and the memorial we commemorate serve as a new consecration to those sublime principles to which among the children of men we are solemnly dedicated. In this earnest effort may God bless you. Amen.

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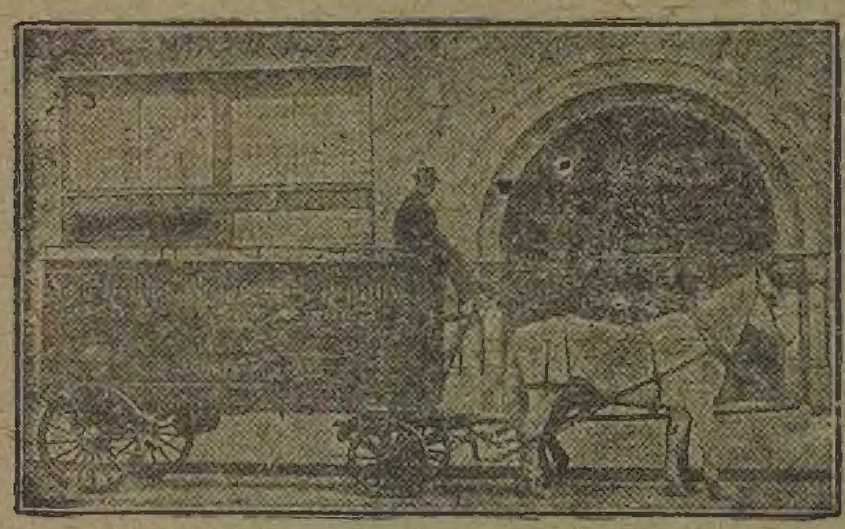

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